DECEMBER 1, 1961

THE UNITED CHURCH

OBSERVER

ave's Christmas choristers

West coast cult leader Wolsey

of the first WMS missionaries to Japan

PACIFIC SCHOOL OF RELIGION

A Look at Canada's Curious Cults

by Gordon Donaldson

Christmas in the Country Church

photos by E. L. Homewood

The Women Who Made History

by Grace Lane

Plus • Carols in a discount store • a family feature on entertaining • Four columnists • Question Box • World News

Letters

The Church and Nuclear Weapons

Dear Sir: . . . Your editorial, "Why We Can't Rely on a UN Police Force," is old-fashioned. I am 20 years old and have a little baby son. I want to see my baby live. If he is to live in the atomic age, then I must work for peace. What can I do? I can support the ban the bomb movements, and expect my church to urge Canada to take the lead in renouncing nuclear weapons.

Gainsborough, Sask. Mrs. Harvey Henry

Dear Sir: . . . I agree that it would not be ethical for Canada, at this stage, to disarm and leave our defence to other countries. Nevertheless, this surely need not preclude us from giving full support to the idea of a UN police force. Admittedly this force is not yet perfect in its organization. But will it ever become so, if such enlightened institutions as the Christian Church give it no support?

You say that the idea of an international force under the UN is attractive, that such a force may yet come, but it is not here yet. Will it ever be here if we do not work for it, support it and condition our people to accept it? Surely this is one of the functions of the Christian Church.

. . . With regard to international problems, we as a church can only be wide-awake in our present thinking if we look beyond the present chaos to the fulfilment of our Christian ideals, and have the courage to work and sacrifice for such fulfilment.

West Vancouver, B.C. Tom Oliver

Woodsman, Spare That Axe!

Dear Sir: The rush for stocks of Christmas trees is on again. Millions of lovely evergreens which only God can make to grow will be sacrificed mercilessly for the coming festive season. This is wanton destruction of a vital resource and leaves the good earth denuded needlessly. When is the Christian Church going to put a stop to this most pagan practice?

If most of us Christians must have Christmas trees, let's use those which are artificial and fireproof. . .

Toronto, Ont. M. L. Pallington

Questions for Mr. Pearson

Dear Sir: Mr. Pearson's four-point international program for Canada is very good. But the way he applies them raises problems. To wit:

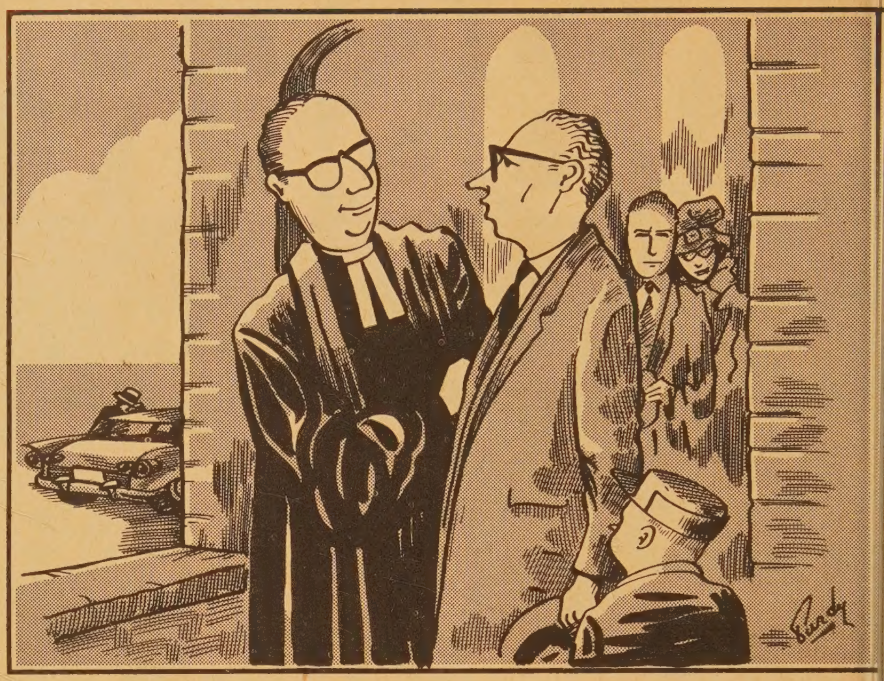
1. How is Canada "to push for a permanent United Nations police force" while throwing her full military strength into NATO?

2. Can we advocate "disarmament with inspection and control" while making NATO an atomic arsenal?

3. Will we have anything for "economic assistance to new developing states" if we go on spending half our budget on defence?

4. Is it possible to "take a lead in UN initiatives that make for peace," if we are economically, politically and morally aligned with one power bloc?

Thorold South, Ont. Keith I. Dixon



"I guess I'm beginning to understand your sermons . . . I don't enjoy them like I used to!"

Was God Asleep?

Dear Sir: In your editorial of October 15 you write:

"Sometimes we wonder about the Christian faith of persons who are badly shaken by the passing events of the world. Some can scarcely believe in a God who lets the arms race continue."

It seems to me that the arms race is the making of men and nations, and as long as man is allowed a free will God cannot be blamed for that.

What bothers me is events in nature. I was in Regina in 1912 when a cyclone ripped through that city from south to north leaving death and destruction in its path. Every year there are cyclones, storms, and floods. Recently there was a great storm and tidal wave flooding Texas, Alabama and other states. It was vandalism on a grand scale.

Where was God? Was he unable to control His own elements? Or was he asleep while nature was on the rampage? Can anyone throw light on this?

Victoria, B.C. F. J. Knudsen.

Dear Sir: Thank you for your strong editorial "We Still Have God" in the October 15 issue.

It strengthened my backbone to face the unknown tests that we may be called upon to experience, and it certainly deepened my faith.

(Mrs. Geo.) Hattie Honey

Fenelon Falls, Ont.

Anyone for Greek?

Dear Sir: . . . With regard to the suggestion to put Bibles in the pews, you ask "What version or translation should be used?"

While that question is being decided might I offer a suggestion to any person who is bilingual or has even a smattering of another language than English. Follow the reading of the lesson in another language than that in which it is being read.

My father always had a Greek New Testament for this purpose. That gave me the idea and I, not having Greek, use a Latin testament. Not so rewarding, I'm sure, as the Greek; but whatever language you use it is quite like reading a running commentary on the lesson being read from the pulpit. . .

St. John's, Nfld. Cluny MacPherson

Dear Sir: . . . Re the suggestion to have Bibles in the pews, and the question as to which version should be used!

An Anglican Church in Vancouver which has a broadcast service, has sometimes done as follows. The lesson from the New Testament has been read from the New English version and the people listening have been asked to follow in the King James Version and note any differences. This has proved a rewarding experience.

Vancouver, B.C. W. M. Ne

Those Locked Churches

Dear Sir: It seems to me a great pity that, with the exception of some Anglican, practically all of our Protestant churches are locked up during the week . . . We know, of course, that God dwells in temples not made with hands. But it is to the House of God, nevertheless, that many a soul turns when buffeted by the trials and temptations of life.

Today, a week day, I was out with an elderly friend who is unable to get through a regular church service. I suggested that we enter one of our Protestant buildings for a brief visit. Do you think we could find even one with open doors? We could not. We went

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"The fellowship of the Concerned."

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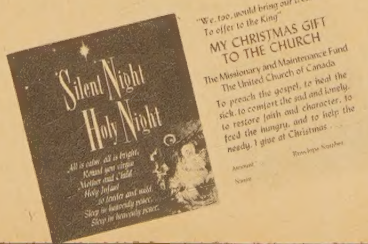

SHE KNOWS ONLY HARDSHIP

Nguyen Thi Lan, Vietnamese, age 8. Father dead, TB. Mother also TB. Cannot work. Three other children. Eldest also suffering TB. Younger children cannot afford school. Family in debt. Live in hut. Two beds only furniture. Child beautiful, undernourished. Needs help immediately.

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into a Catholic church without hindranc and felt that God was there. It was quie and peaceful and we came out refreshe

Various excuses, rather lame I think have been made to me by church official for continuing the present practice. Som are afraid of vandalism, or that undesi ables might enter, or that watching church building might prove financiall costly. . .

Montreal, Que. Melville S. Man

Of Interest to Women, Too

Dear Sir: Recently the Saskatoon **Sta Phoenix** reported of the new **Unite Church Observer** that "one section of th magazine would be devoted to women interests."

. . . The implication here seems to b that until this time **The Observer** ha been of interest mostly to men. I'm su this is not what was meant.

Judging from the number of wome whose letters have appeared on page tw of **The Observer**, women have been ver ardent readers of this magazine an every article in it has been of just much interest to women as to men.

Saskatoon, Sask. Mrs. J. J. Kina

For the Changes

Dear Sir: The Women's Evenii Circle branch of our church is ve interested in the editorial section of th September issue entitled, "Woma Section for Observer".

Our group feels that the enlarg Observer with a substantial section f Church women would be of great val to our women readers, and we are ve much in favor of this addition in c Observer.

We, as a group support this pl whole-heartedly.

(Mrs.) Sophie Ratushni

Maidstone, Sask.

A Warning to Builders

Dear Sir: Knox United Chur Calgary, this year dedicated a $250,0 Christian education building. May through this letter, warn others of c of the problems encountered in this m structure.

To provide communication betw the new building and the existing chu it was necessary to break through old sandstone walls. Considerable d penetrated the mechanism of the org Permanent damage could have resul if a major cleaning maintenance job h not been done immediately. . . Most the cost of this work was borne by contractor's insurance.

May we suggest the following p cautions be taken by building committ engaged in similar projects:

Make sure the architect includes in specifications adequate protection for parts of the organ.

Do not allow the organ to be u during periods of construction when air is laden with dust. Such use dra dust into the working parts of the org

Insist that your contractor carry a quate insurance to protect the church case of dust damage.

Our committee would be most ha to give any advice based on our e experience.

Calgary, Alta. H. J. Robl

THE UNITED CHURCH
OBSERVER

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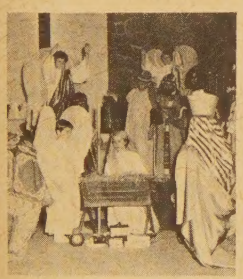

IN THE NEXT ISSUE

The Nativity
Photostory by E. L. HOMEWOOOD

The Gift of Christmas
by WARREN REYNOLDS

Observations

SPEAKING OF AGNOSTICISM on the campus, as Mr. Bagnell did in a November cover story, and an editorial does this issue, reminds us of what was being said of college undergraduates a quarter century or more ago.

JUST BEFORE THE WAR a survey was conducted among 3,400 students of the University of Tokyo. Three hundred and six professed atheism or agnosticism. There were 300 Buddhists, 80 Christians, eight believers in Shintoism, and six said they were going by what Confucius said.

YOUNG INTELLECTUALS in vast numbers, in the lands to which we send missionaries, live in a religious vacuum. They have left the faith of their fathers but haven't found one of their own. The survey indicated pre-Pearl Harbour Japan was a nation of unbelievers.

IN THE UNIVERSITY OF TORONTO in 1939, the Student Christian Movement studied a long, involved questionnaire filled out by 862 students. Seventy-two per cent professed a religious faith, 19% said they were agnostics, another 5% claimed atheism as the faith they didn't live by.

ALMOST NINE OUT OF TEN belonged to a church or synagogue. One youthful atheist admitted he was a church member and penned on the margin "You have to get along with folks, you know."

WHEN ASKED ABOUT PRAYER away back then, even some of the agnostics confessed belief in its power, although they said maybe it was auto-suggestion. Seventy-two per cent "believed in prayer." Toronto newspapers hailed the report with headlines, "Survey reveals most students orthodox."

SOUTH OF THE BORDER, in Ohio Wesleyan University, a Miss Ruth Davies wrote an article for the *Christian Century* at the same time that Toronto students said they believed. She said that on OWU campus they didn't and that they didn't care. "The attitude of students to religion is disinterest. . . While God may have been real to our grandparents he is a shadowy unreality to most students today. And prayer? Where does prayer exist? Nowhere. Young people who want something, go after it more directly than repairing to a mountain to pray," said she.

CORRESPONDENTS REPLIED quickly that Miss Davies didn't know what she was talking about, and that religion and sex were still the topics of most consuming interest to university students. We don't know whether or not she was right, but a look at the files away back indicates that lots of people were mixed up.

READERS MAY REMEMBER OUR REPORTS from Russia last year on this. We found young people ready to talk about religion at all times. "They say they don't believe," a grandmother told us, "but I notice they pray before examinations." And another told us, "We don't believe in God and we don't go to church, but we do get the babies baptized. It's an old Russian custom." And our guide, having heard these answers, confided before we left, "You know I was secretary of the young communist group at college and said I didn't believe in anything, but I remember I prayed before the hard exams."

* * * *

GOING BACK 30 YEARS ago, we find that Andrew Allan, well-known for his work on the CBC, was a controversial editor on the undergraduate daily at U of T. He shook his typewriting fingers at the students so often that young engineers threw him in Hart House pool on one occasion, and on another burned piles of the *Varsity* on the front campus.

THUNDERED HE: "The majority of students in arts are practical atheists and this includes a large percentage of students in theology. While many never see the inside of a church, many of those who do are there for an aesthetic thrill, or to preserve their status in respectable society. . . It is all very nice but it is atheism."

SOMEONE—THE FACULTY, OR UNDERGRADUATES, or the Caput—got so mad that the *Varsity* stopped publication for the year. Mr. Allan was graduated and got a fine job with the CBC.

Editorial

They Voted for Mother

IF newspaper readers were overwhelmed by the reports of enthusiasm for church union emanating from the recent meetings of the General Conference of the American Protestant Episcopal Church (Anglican) last month, they needn't be.

The bishops voted unanimously to accept the invitation of the United Presbyterians to join the church union conversations "that might lead to a new church that would be truly catholic, truly reformed and truly evangelical."

After the vote, Presiding Bishop, the Right Rev. Arthur Lichtenberger of New York, said, "I'm quite speechless." We're not.

For we noted that the Episcopalian press had been filled with opposition and that within the Episcopalian Church there is a strong and articulate party that objects to being called Protestant and wants no part of union with Presbyterians, Methodists or Congregationalists.

Why then the unanimity? Even the lower house voted overwhelmingly for the proposal a day or so later.

Bishop R. F. Gibson Jr., of Virginia, had soothed the opposition by pointing out that the step involved no re-conceived union plans, but simply meant accepting a Presbyterian invitation to explore the possibilities. In other words, "Don't worry, it really doesn't mean much." After all, Episcopalians discussed church union with Presbyterians for years in the U.S., and no harm was done. They have been discussing it with American Methodists for 13 years.

Episcopalian Editor Peter Day of *The Living Church* says that although there is much talk of church union there is less real desire for it than there was 20 years ago. "In the abstract sense though," he writes, "nobody will vote directly against unity — that would be like voting against Mother."

PADRE OF THE PUBS

THE controversies which swirled about the Rev. Arthur Packman, generally known as Toronto's Padre of the Pubs, have ceased to swirl.

Now Mr. Packman goes quietly about his work, supported by the contributions of his friends, and the church, and the backing of Toronto Centre Presbytery.

During the year's work and controversy, we believe some good lessons have been learned. As one pub patron admitted "Every time we see that collar it makes us think."

The major lesson learned is that this is a place for a minister to work, as a minister. Each man in his own community will have to decide whether he can work best by taking time to go and sit with the people who spend their evenings in this manner, or whether he can do a better job some other way. Mr. Packman welcomes a brother minister wishing to join him on his rounds. His own son, now a minister, has accompanied him.

There will be some who feel they can best fight this evil in our society by staying away from such places and working through democratic institutions, by urging legislation or by preaching to promote temperance and total abstinence. Let each of us be persuaded in his own mind. And let each of us refrain from condemnation of a brother.

AGNOSTICISM ON THE CAMPUS

WE hear there is a great deal of agnosticism on the Canadian campus. In one western university, it is reported that undergraduates have formed an organization where they may huddle together to support their unbelief. At least two presidents of campus Student Christian Movement groups have professed agnosticism.

There is a place for reverent agnosticism in the mind of most of us. There are occasions when a man must simply say humbly, "I don't know." When he is really confirmed in his agnosticism he will add, "And I don't think either you or anyone else knows."

There isn't much place in the university for an atheist. The Bible says that the fool hath said there is no God. But an agnostic may be sincere and reverent, and eventually God may reach him and endow him with solid faith. The sincere agnostic, the earnest searcher after truth, merits our sympathy and respect.

However, most campus agnosticism is to be deplored. For one thing, it's so easy that it is unworthy of an earnest student.

The kind of agnostic who enjoys his agnosticism and prides himself in it is likely to be intellectually cowardly, mentally lazy, immoral or amoral. Agnostics who can't help it and don't enjoy it, are often intellectually honest, courageous and morally sensitive.

Faith takes courage, more courage than many have. It challenges one to a new life of discipline and sacrifice.

Faith requires more discipline and mental work than agnosticism. If a man is a believer, he has to live by it and discipline himself to it.

Faith requires sacrifice. It produces moral character. A great many young people who have trouble with their faith are really just having trouble with the Ten Commandments. They don't want to keep them, but can't safely break them and continue to be believers.

The believer has to live a life consistent with his belief, or if he fails, find love and forgiveness and new hope from the God in whom he believes. Otherwise he breaks. But it's easy, once belief has been repudiated —or temporarily suspended—to throw over the Commandments and learn to love yourself with all your heart and soul and mind and strength.

OBSERVER

DECEMBER 1, 1961

An Editorial Wonderment

Is this what they call "Putting Christ back in Christmas?"

THERE are times when we could almost agree with the Unitarians, who have been agitating to put Christ out of Christmas. They want it all Santa Claus and saturnalia. We agreed that they have something, one Saturday last December, when we went shopping at a famous cut-rate house.

The operator is a smart Jewish merchant whose flamboyant promotion, advertising, and price-cutting draws crowds, and moves goods in great quantity. For years we had promised ourselves that we would go and find out if it were really true that you could get fantastic bargains and purchase brand name goods at wholesale prices.

Revived by grim humor

The crowd was enormous. After a few moments we were suffering from both claustrophobia and exhaustion. But we were revived by the grim humor of it all.

The merchant was putting Christ back in Christmas via the record player, and a loud PA system on every floor. Christmas carols burst all around us, but every few moments the volume had to be turned down a bit for a voice to blare out news of some special bargain in the store.

"O come, All Ye Faithful", was being roared by a mighty chorus, when a voice broke in, "Don't miss the sale of sport shirts in the basement." "O Come, All Ye Faithful", again, and then it died down as a voice announced, "Harris tweed sport's coats, $17.75."

Around us the shoppers were pushing and pulling, and mothers and grandmothers were obviously harassed.

"Look Billy, if you do that again, I'll knock your little block off," a distraught woman shopper hissed between her teeth at an obstreperous child.

"The little Lord Jesus lay down his sweet head" blared forth from the record player.

The Hallelujah Chorus

Then we were switched to the Hallelujah Chorus. We watched. Would the crowds stop a moment? Would they come to attention in memory of the king who was said to have set precedent by standing in his royal box during the singing of this music when it was first performed in London?

"Detective 13 wanted on the third floor," the pitch man shouted between the third and fourth hallelujah.

"Hallelujah", went the chorus.

"Good heavens, let's get out of here," a sweet young thing at our elbow said to her mother.

"Come and worship, come and worship", the PA blared. "Customers use all of the 23 cashiers," shouted a voice. "It's five o'clock, and the cop will be giving out tickets," a sturdy male shopper swore to his wife.

"Joy to the World", screeched the record.

"Look Madge, I'll have to leave you to go through the line, while I go out and put another nickel in the meter," as he crammed his parcels into her arms.

"And ye, beneath life's crushing load" the choir sympathized.

"I told you to put it in a parking lot, stupid," said the woman, who had once promised to love, honor and obey. "But not you. You think you know everything. I'll bet you are headed for that . . . beverage room."

"Gentle Mary . . ." the carol began.

By this time we had fled from the counters to a long line slowly moving towards a cashier. We tried but failed to hold our position against pushing people who kept saying they had a place further up the line, but had had to leave it for a minute.

"Excuse me," said a husky girl, as she pushed ahead in the line, "I have a sick baby at home."

"Such a babe in such a place," the record player crooned.

"Excuse me," said the girl, as she pushed at the lady in front of us. The lady braced herself, paid no attention and looked straight ahead. The girl backed up, put her shoulder down and charged. She got by. "The Argos should know about her," we thought. I said *excuse me*," she said with a curse, and heavy emphasis, as the line recovered and re-formed again.

"Peace on earth, goodwill to men", roared the P.A.

"Only three more hours"

It was almost six o'clock when we got to the cashier, although the girl the Argos should have known about had made it long before. "Always this busy?" we enquired politely of the obviously bleached blonde who was selling wrist watches for $2.98 behind the cashier.

"No thank . . ." the clerk swore. "Only three more hours of this hell."

"Silent night, holy night", whispered the singer as we made our way out the door, and prepared for another struggle through the crowds surging out of the beverage room along the street. ●

Cover Story

The Women Who Made History

Feed for the minister's horse, a bell for the church, clothing for immigrant children, teachers for Trinidad, nurses for India . . . these were some of the reasons for establishment of Ladies' Aids and Missionary Societies . . . with male members, too

by GRACE LANE

On December 31, the curtain rings down on two societies that for more than a century in quiet, and some not-so-quiet, ways, have left their mark on every part of Canada. They are the Woman's Association and the Woman's Missionary Society. In January a new organization, The United Church Women, *will instal its first officers and rally to its initial membership at least 300,000 persons, making it the largest women's movement in the country. This exciting development has come slowly; it is the fruit of deep roots. What better time to look at them than now, at the "end of the beginning."*

THE women who gathered together the first little companies — in the Maritimes, in Central Canada, in the West — did not dream that they were making history. They were much too busy coping with the present. Records, therefore, are non-existent or sketchy, but the archivist of Huron Presbytery speaks truly when she says, "The story of women's groups is really the story of the Canadian church."

As they established homes, pioneer mothers coveted a Christian environment for their children; they hungered for the companionship of other women, and the rigor of their lives made a sustaining personal faith as necessary to them as bread. They must have a church, and a minister as God's emissary. When they got him, the preacher's comfort became a deep concern.

The Bathurst, N.S., group was recording as early as 1832 such items as "one bushel oats" (for the minister's horse), "5 lbs. candles" (for the good man himself). And in the 1850's Riceville, Ont., women report: "bought harness for the Rev. Mr. Folkes' horse, and fixed up the horse stable."

Newfoundland women shared this interest in the minister's well-being and an addition to his family was a great event. Lockeport, N.S., ladies found births exciting also, even though business was pressing. They record, "The committee begs to report the arrival of a dear baby daughter and the purchase of a new piece of oilcloth for the kitchen table."

In London, in 1836, the ladies earned the first of many recorded tributes when their minister wrote, "My work would have been seriously handicapped but for the fact that the women organized and did much of the visiting."

No sewing at meetings

In the main, it was a man's world. A Goderich church, in 1848, saw to it that the women kept to their own side of the church at services. Yet there is a record of excellent relations between the sexes. Lundy's Lane church, in Niagara Falls, reports that when its society was organized in 1858, 73 men became members. In deference to them, it was agreed that no sewing be done at meetings.

In Richmond, in 1899, a Ladies' Aid was begun with an equal number of "gentlemen" on the roll. The arrangement must have worked well, for an initial capital of seven cents spiralled in the first year to $83.15. The source of this surprising co-operation lay in the fact that husbands were required to drive their wives to the meeting, and since they had to wait to take them home, it was sensible to put them to work. More than one "Aid" therefore reports a man as secretary.

The Bedford, N.S., congregation had no carriages available. Nothing daunted, women trudged on foot the three miles to Sackville, N.S., in order to share a Christian fellowship.

At Mulgrave, on the Straits of Canso, the women learned a lesson in patience. The meeting house was almost ready when a great gale blew up the Causeway and demolished it. Doggedly they began to gather money again, and ten years later another building was up. Then history repeated itself. However, this time it was only partially destroyed. At last, in 1878, the church of their dreams and prayers was dedicated.

In Bridgetown, N.S., from 1848, the ladies took complete charge of the manse, equipping it with whatever came their way. Occasionally someone died and willed furniture to them for the minister's house. One such legacy was a carved chair without a seat. They fastened a board to the frame and did a neat upholstering job, but their handiwork was short-lived. A portly caller sat down on it too heavily and permanently retired the donation.

Occasionally the women were so practical and so busy that they met only on call. Harrowsmith ladies organized in 1887 to buy a church bell and when they achieved this purpose in 1889, they disbanded. This is not the usual story though, for there were always sick and needy folk, and church women could not be immune to the troubles and disasters of their neighbors. Very early, too, there are records of such community enterprises as cod liver oil supplied for school children, and village cemeteries kept in repair.

A no-nonsense name

St. Matthew's Church, Halifax, is the second oldest Protestant church in Canada. Almost from the start, back in 1754, the women were busy. They called themselves by the no-nonsense name "The Ladies' Working Society", and they made clothes for the destitute. However, perhaps because times got better, in 1895 the society folded "on account of so few ladies applying for work." Next year they reorganized as a "Visiting Society" although the

Dog team transportation for the missionary at St. Andrew's Hospital, 1,000 miles north of Vancouver, in the early 1900's.

continued to distribute coal to needy families.

The women of yesterday were good money raisers. Sometimes they did better than the men. For example, in Grove Methodist Church (Middlesex Presbytery) in 1898 they had enough to instal an organ (which is still in use) and then, their records say, "paid all the bills for the trustees had no money."

Became missionary - minded

Meanwhile, as the pioneer church grew and flourished, its members turned their eyes toward a wider world. Carey had gone from England to India in 1793 and the modern missionary movement had begun. In 1846, John Geddie and his young wife sailed from Halifax for the New Hebrides, the first missionary to represent a colonial church. Even earlier, in 1821, the *Halifax Wesleyan Missionary Female Society* caused a great stir when it organized, and in 1825 the Presbyterians of Princetown, P.E.I., announced *The Female Society For Propagating the Gospel and Other Religious Purposes*. Their aim was stated in forthright, steel-ribbed words, "The glorifying of God by doing good." Membership was a penny a week or upwards, or five shillings paid at one time.

In 1864, Montreal women began to assist Monsieur Geoffroy in his mission for French Canadians in Côte St. Paul. Later they changed their name from "Ladies' French Evangelization Society" to the "Women's Missionary Society of Montreal (French, Home and Foreign)"

In Toronto, on February 17, 1876, 50 women became charter members of a Missionary Society. They elected two men to their first board. In 1873 a pair of young women had gone out to India under the American Presbyterian church. Now they transferred to the newly-formed Canadian society whose members undertook to raise their salaries.

The men shook their heads. Where would they get the money? What would this do to local finances? Such pessimism did not stop them, and when three little girls knocked on missionary Margaret Rodger's door in India and begged to be taken in "so they could learn", the women at home cheerfully assumed responsibility for what was to become Indore Girls' High School.

In 1868, John Morton went to Trinidad for his health. There the uncared-for children of indentured East Indian laborers shocked him. "God is calling," he told the Canadian church, and they sent him out. Soon he appealed for a woman teacher, and 20-year-old Annie Blackadder responded. The Maritime ladies undertook to raise her salary.

Meanwhile Methodist women were looking toward Japan, and the Congregationalists toward Turkey and Africa. Mrs. D. Macallum, the latter's first president, gave two of her three children to the Turkish mission, the third went with her missionary husband to Ceylon.

Chissamba on the map

Walter Currie had gone to Angola, West Africa, and when his young wife died of fever four months later, the Congregational Society felt they must raise a memorial to her, and, more important, send someone in her place. A young school teacher, Minnie Clarke of Guelph, responded. She put Chissamba on the map and in the hearts of the Canadian church.

Nineteen hundred was a famine year in India. It left in its wake a pathetic trail of orphaned children. The Canadian mission took them in — and another project was begun.

In 1910, a Scottish nurse on the Canadian staff in India took motherless babies from the hospital to her own

(Continued on page 24)

Mrs. James Gooderham, a president of the Methodist WMS back in 1876.

Miss M. A. Jamieson, who went to India as a missionary teacher back in 1889.

A modern WMS worker, Elizabeth Ann Caldwell, leads song session at Portage la Prairie Indian School.

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Last minute preparations for her stage appearance. A final blow with mummy's hanky.

CHRISTMAS

The Christmas concert is a thing of the past in most city and suburban churches . . . but in the little places youngsters still have their big opportunity at this time of year to sing and recite on the Sunday school concert stage . . . the camera catches a little of the bustle, excitement and fun of the annual event at Palgrave, Ont.

One lad buries his head, but others applaud youngsters' efforts as soloist

A final run through a familiar carol before this trio goes downstairs for their appearance.

All the old props of cardboard bells and letters, and home-made costumes, as the concert gets underway.

IN THE COUNTRY

Photostory by E. L. HOMEWOOD

The junior choir, in snow white gowns, do their part with gusto, and little self-consciousness.

No one seems to mind the teacher giving a helpful hint to kindergarten youngster who forgot her two or three lines.

Christmas in the Country *(concluded)*

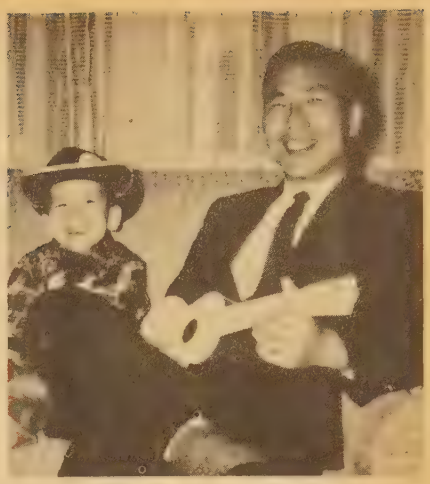
The message of the coming of Jesus as the light of the world is told through the lighting of candles and appropriate recitations . . .

. . . and through the nativity scene, in costumes of bathrobes, scarves, and a black silk beard for Joseph.

It's all topped off with a visit from Santa with gifts and candy for all the good little girls and boys.

Korea Came To Dinner

The story of what one Canadian family shared, and learned, by entertaining a Korean student at Christmas



Young Min Lee and the author's five-year-old son, Ross.

by BESSIE REYNOLDS

HE was a Korean student, the Rev. Young Min Lee, in Canada, as he said, "to get my head full of ideas." I had talked to him first at a college reception, drawn at once to this tall young man with the pleasant face. When he told me that he was married, with a trio of children like our own, I resolved that sometime we'd entertain him. Christmas seemed the perfect occasion.

In the days before the 25th our children asked all sorts of questions. "Where is Korea? Is Mr. Lee really a minister? What is his wife doing while he's away?"

His history

Fortunately my husband knew most of the answers—"Korea, a land bridge between two contending powers, has 23 million people in an area less than a tenth the size of Ontario" — "An awful lot of people in a little space" as the girls explained to young Ross.

We learned that our guest is a second-generation Christian. His people had been Confucianists, who came rather dramatically into the Christian fellowship. The youngsters listened, wide-eyed, as their father related Young Min's story. "As a toddler of two he became dangerously ill. The doctors gave him up and his family were desolate. Next door, their neighbors, who were earnest Christians, prayed constantly for the little lad. When he recovered, first his mother, then his grandmother, and finally his father, became converts. Today he is an elder in the Lee's home church.

"Young Min did not mean to be a minister," my husband continued. "Indeed, he went to technical school and became an engineer, and for four years he worked for the Korean government. Of course he went to church with his family, and one day, after a series of special services, he decided he *had* to get answers to some of the questions that were nagging him. He entered Hankuk Theological Seminary to sort himself out—and ended up a full-fledged candidate for the ministry."

"What about his wife?" the girls prodded.

"She's a trained deaconess, I understand," replied father. "Young Min Lee tells me she's busy these days teaching Korean to a newly-appointed Canadian missionary, Mrs. Walter Beecham. . ."

All this whetted their interest, and when the great day came, he got a royal welcome.

At dinner, we asked our guest to offer the blessing, which he did in Korean. No translation was necessary. The name of Jesus was easily discernible. A sense of oneness through Him with our guest, and with Christians everywhere, was Young Min's lasting gift to our household.

Crowded room

There were other friends present, too, and with the stretched-out table, the room seemed crowded. "At times like this, our dining room is much too small," I remarked.

Young Min looked around, then he said quietly, "This room is larger than the average Korean home." My face burned. I was relieved when the children began to ask questions.

"Where do you sleep?"

"On a mat on the floor."

"Isn't it cold there?"

"Not really, we burn rice straw for fuel and the main flue runs under the floor."

"Do you have turkey for Christmas?"

"No, we have very little meat. Koreans are lucky if they have meat once a month."

The children looked sober when he told them that most Korean families live on less than $100 a year. Even our five-year-old got the idea, when Young Min said they eat rice three times a day, every day in the year. For the first time the children began to grasp the meaning of genuine need.

Later in the evening, the adults plied him with more serious questions . . . about the plight of his divided land, about the Korean church and our part in it.

Discouraged and poor

The troubles of Young Min Lee's homeland lie heavily upon his heart. "Korea is like a person sentenced to death," he said. "In the last 70 years three wars have been fought in, and for, her. For 36 years she was harshly ruled by Japan, liberated only to be partitioned, and finally overrun with hordes that left her desolate. One million people were killed outright; five million were left homeless. No wonder our people are discouraged, that poverty is everywhere." He sighed. "I often think of her as a violinist trying to play an instrument with one string. Korea seems to have lost all the strings on which she could depend."

We sat silent for a moment, and his thoughts were obviously far away.

"What is the one string?" I asked.

"The Christian church," he replied, "it is the one hopeful voice. Look upon God who is the master of history. Those who trust in him will never perish. Confucianism and Buddhism, though dominant numerically, have no power to rally us, no vision to inspire us. That is why Christian influence (we're only 6% of the population) is out of all

(*Continued on page* 18)

Archbishop John I of the Temple of the More Abundant Life, a good but extreme example of Canadian cults. He is an ex-convict, his real name is William Franklin Wolsey, and he lives in the "palace" (below) in Burnaby, B.C.

photos courtesy Vancouver Sun

Gordon Donaldson takes

ARCHBISHOP JOHN I of the Temple of the More Abundant Life sits in his palace at Burnaby, B.C., robed, mitred and magnificent—a god to his hundreds of awed followers.

The 70 children at his temple's parochial school are taught that John is divine and all-powerful. More than a thousand people have attended his services—to hear a mumbo-jumbo of crank sciences called bio-logics and bio-psychology and John's philosophy of "abundancy".

(Sample temple teachings: Keep your vibrations in order by sleeping with your head to the north; lock up newborn babies for a year and don't let them see daylight for six months.)

John's real name is William Franklin Wolsey. He has nine mail-order knighthoods, an alphabet of crank "degrees", and controls assets worth at least $1,500,000. He is also an ex-convict with a record of seduction, polygamy, wife-beating, and is wanted for fraud.

His temple is the latest in a long line of weird and sometimes scandalous new religions to sprout in Canada and the U.S.

It is a good—although extreme—example of a religious cult. It has the common elements of cultism — a prophet, mysticism, faith-healing and a high proportion of impressionable women members.

Christianity a half - way station

While religious sects dig back into the Bible, cults "modernize" it. Many have a Christian background, but go out and "beyond" Christianity in their search for "truth".

According to Prof. W. W. Sweet (in "American Culture and Religion"): "A cult is a religious group which looks for its basis and peculiar authority outside the Christian tradition. Generally cults accept Christianity, but only as a halfway station on the road to a greater truth, and profess to have a new and additional authority beyond Christianity."

It may seem unfair to class a respectable and fairly large group like Christian Science with Archbishop John and his like, but both fall under the general heading of "cult".

Christian Scientists numbered 20,795 at the last census, or around 0.1% of the Canadian population. The other cults are difficult to assess, either in numbers or strength, as cultists move readily from one small group to another.

They are found somewhere among the 280,424 Canadians (2% of the population) who were listed as belonging to "other religions".

The Christian Science movement came to Canada a few years after its founder, Mrs. Mary Baker Eddy, built her first church in Boston in 1879. Mrs. Eddy recovered suddenly from a severe injury after reading St. Matthew 9: 1-8, the description of Christ's healing of a palsied man.

The exact nature of her injury is not known but it was the result of a fall. This convinced her that "the so-called miracles of Jesus did not belong to a dispensation now ended, but illustrated an ever-operative divine principle." In other words, anybody could do it, given faith.

She then delved into the Scriptures to find the spiritual

law governing healing, and laid down her metaphysical system in her book, *Science and Health*. This book is now used with the Bible in the 3,300 Christian Science churches throughout the world.

Mrs. Eddy, disappointed that the existing churches would not accept her discoveries, founded the Church of Christ, Scientist, to "reinstate primitive Christianity and its lost element of healing."

There are no ministers; the gospel is spread by faith-healing "practitioners" who are recognized by Boston headquarters after three good testimonials to their healing powers. Like doctors, they charge fees.

The first practitioners to arrive in Canada in the 1880's were charged in New Brunswick and Ontario with practising medicine contrary to provincial Acts. But after an appeal court quashed the conviction of Mrs. Isabella Stewart in Toronto, in 1888, Ontario recognized that "persons treating human ailments by prayer or spiritual means is an enjoyment or exercise of religious freedom."

There are now 129 practitioners in Ontario alone.

Christian Science claims "hundreds of thousands" of cures of verified cases of TB, cancer, polio, pneumonia, etc. Health, say Christian Scientists, is a gift of God. Disease and sickness are not part of God's creation so they must be unreal, a delusion which can be destroyed by sufficient spiritual understanding.

Mrs. Eddy did provide, however, that a doctor could be consulted "about the anatomy of cases that won't heal."

Faith-healing is not considered an end in itself in Christian Science. Cures are valuable only as they prove the power of God and lead to a closer communion with Him.

Christian Scientists don't smoke, drink or use drugs. They are against fluoridation of water and mass immunization, and they object to paying hospital insurance. They are granted exemption from this in British Columbia but must pay in Ontario.

Doubtful practice crept in

Spiritualism came to Canada about the same time as Christian Science. The first circle in Toronto was formed by Mrs. Emma Hardinge Britten in 1896, and provincial charters were issued to several spiritualist churches around the turn of the century.

Spiritualism gained impetus during World War I, but so much commercialism and doubtful practice crept in during the 1920's that the Spiritualist National Union was formed to iron things out. The SNU, with headquarters at the Britten Memorial Church, Toronto, is still the directing body of churches across Canada.

Communication with spirits through mediums is, of course, the main interest of spiritualists, but they now have many of the trappings of a regular denomination. Ministers, trained in the United States, are ordained and licensed to perform marriages. Recently a Spiritualist minister read the prayers at a formal opening of the British Columbia Legislature.

Three events have brought Canadian Spiritualists into the public eye: important experiments with Winnipeg mediums conducted by Dr. Glen Hamilton, a prominent doctor, Manitoba MLA and United Church layman; the case of Dr. J. E. Hett, of Windsor, who continued despite prosecution to use a cancer cure he claimed to have received from "the other side"; and the revelation that Prime Minister W. L. Mackenzie King was a regular attender at seances.

Christian Science and Spiritualism are two of the main "spiritual healing" cults to have come to Canada. Others include Unity Truth, the Church of Truth and Divine Science.

Then there are the mystic groups. The prairies and West Coast have seen many of these. In Alberta, where the depressed 1930's saw the rise of the Social Credit movement. the New Thought Movement took root.

This extended to a dozen cults and was the practical application of spiritual thought forces to solve human problems.

Impersonal Life, for example, was a cult whose members believed a great force, the Impersonal Life, created all men who should thus strive for a mental union with "I. L."

The Liberal Catholics, now in decline, combined regular Roman Catholic sacraments and ritual with mysticism of their own.

Prophet reaped a fortune

Traces still remain of the cult of the Great I Am, despite the scandals that shattered the movement in the United States. Its prophet, Guy Ballard, was a travelling mining stock salesman, spiritualist and dabbler in theosophy who claimed to have had a vision on a mountain in California. There he met "St. Germain" (an obscure 18th century French aristocrat) who showed him scenes from his past reincarnations as King Richard the Lion Heart, Ruler of the Incas, etc., and introduced the "Ascended Masters" — great men taken bodily into Heaven, whom Ballard would one day join.

Ballard and his wife, Edna, reaped a fortune in donations from faithful cultists who lapped up this colorful, exotic stuff. The Great I Am survived Ballard's death in 1939 despite the revelation that instead of going to join the Ascended Masters his body was burned in a crematorium. It even survived the conviction of Edna Ballard for fraud. (The verdict was later declared void.) But the magic was gone.

However, eager women believers still gather in seedy halls to chant such responses as: "Beloved Mighty I Am Presence, Beloved St. Germain, Beloved Violet Flame Temple in the Electronic Belt around the physical Sun; Angel and Legion of the Violet Flame, surge the Great Invincible Victorious Violet Consuming Flame of the Victorious Christ. . ." They still buy portable Violet Consuming Flames and pictures of Ballard, abstain from sex, and believe in the Divine Mission of the United States.

Theosophy, which supplied wilder cults with some of their ideas, has 4,000 members in Canada. This movement, founded by Mme. H. P. Blavatsky, believes in "karma", a series of earthly lives through which the reincarnated spirit advances toward its goal.

The Theosophical Society in Canada has lodges in Calgary, Edmonton, Kitchener, Montreal, Ottawa, Toronto, St. Thomas

(*Continued on page* 30)

- And Then What?
- Makeshift Clothes

Ad Lib

by J. A. DAVIDSON

IN a recently published book, an eminent psychologist, Professor O. Hobart Mowrer of the University of Illinois, tells of taking a young Polish psychologist who was visiting the U.S.A. to a service in a Protestant church. The visitor, who was "something of a Communist", had never before attended a Protestant service. After the service the visitor was pensively silent for a few minutes; and then he seriously asked his host, "And what are all these people going to *do* now?"

Dr. Mowrer's comment is rather disconcerting: "What could I say? The truth is there isn't much that a person can do about Protestant preaching, except to go back next week and hear more of it."

Perhaps that is an unnecessarily flippant comment. But, then, what could Dr. Mowrer have said to the curious visitor?

You preachers who read this might profitably ponder on the Polish psychologist's question next Sunday morning as you shake hands with your people at the church door after the service. You preached to them—now what are they going to *do*? (That question keeps running through my mind as I work at my current sermon: it's a rather painful experience.)

And you sermon-hearers also could with profit think about that question. Will you resist anything in next Sunday's sermon which might, if you took it seriously, impel you to *do* something which you would find inconvenient or which would interfere with your established pattern of living? Or, if the preacher should happen to say something that has sharpness to it, will you react like the churchgoer Bernard Shaw wrote about who "prefers a severe preacher because he thinks a few home truths will do his neighbors no harm"? (Dr. Norman Macleod, a Scottish preacher of some years ago, once prefaced a sermon with this prayer: "O Lord, teach us to remember that for every sermon we hear we must render an account at the Day of Judgment." Ponder on that, too.)

Professor Mowrer is not a hostile critic of the Christian religion. Rather, he is an active churchman, and his writings indicate that he is a man of deep faith. But he couldn't satisfactorily answer the Polish psychologist's question.

A fundamental weakness in contemporary preaching is underscored in this incident. There is, of course, some creative, consequential preaching today—but can we deny that, on the whole, our preaching is pretty inconsequential?

After Peter's sermon on the day of Pentecost, his hearers said, "What shall we *do*?" Think about that, also.

Dateline: Newfoundland

by ELEANOR McKIM

LAST summer was the first that our family has been in a layman's position regarding church attendance. As long as we can remember father has been supplying here and there, which, of course, made church attendance both physically and psychologically easy.

This year, however, father was away and we were on our own. We were in a cottage some 20 miles from St. John's so it was easy to slip into town, dress and go to church.

Easy at first, that is. As the sunny days slipped into each other and the churchly influence faded, we, alas, began to slip, too. One sparkling Sunday morning we said to each other, "Let's catch this glorious sunshine while it's here. We'll go into town to church tonight." How wily is the tempter! How enticing to a speed-boat is the next headland! How fascinating the sea's floor seen through 30 feet of sun-shafted water! How fleeting the sparkling hours!

Alas, there was now not enough time to get to church in town. The smug regret in my children's eyes struck m with a familiar light. Definitely a lay man's Sunday summer look!

"We," I announced, "are going t church. To the Anglican one on th corner."

"But our clothes are all in town." Th note of triumph gauged our deterio ation and strengthened my resolve.

"We'll make out with what we've g here" and everyone's good-humore acquiescence showed that father's goo influence was still with us.

John, who commuted into town dail was the only male with presentab clothes. Robbie, 6, unable to find tw clean sox closely enough related masquerade as a pair, borrowed John and tucked them under at heel and to Bill, 16, borrowed trousers, tie and pair of size 8½ shoes for his 10½ fee Mary, her friend Christine, and I trade and tucked blouses and skirts, use windbonnets for hats and we final arrived gloveless and breathless, just the bell rang the knell of parting day.

Why have people forsaken eveni worship? Especially in summer when the glory of a sun-drenched day distilled into a golden shaft from church window? It didn't matter th Lutheran Christine couldn't follow t service; that we bowed our heads whi everyone else knelt; that Bill covert slipped his 10½ feet out of his 8 shoes.

It was irrelevant that Robbie co nected the candles with bed time a assumed that the altar boys' r surplices were pyjamas.

The smell of sun-hot varnish; t peace of shadowy pews; the sound the organ; the churchly rustlings a whisperings all gathered us into familiar fold. The day's pleasur seemed sweetened and blessed.

"I guess that form of service wou be okay if you were used to it," sa my young non-conformists.

I'm not exactly sure, though, wh *we* did to encourage that Anglic congregation toward church union.

Rev. J. A. Davidson

Mrs. E. McKim

Rev. H. G. Forster

Rev. F. H. Muir

• Gift of God

Church's Calendar

By HARVEY G. FORSTER

ADVENT is the season of hope. For what do we hope?

Of the seven cardinal virtues, hope is the only one expressly directed to a future goal. It found its fullest expression in the Judaic faith, the triumphant age which the Messiah would inaugurate.

With the coming of Jesus, his crucifixion, resurrection, ascension, even for the Jews, the hope was dimmed. For the Christians, it had been fulfilled. But men cannot live without hope. So the hope was transferred to his return to inaugurate his Kingdom on earth. When this return failed to develop, men's hope turned to heaven. Hope became otherworldly.

In the meantime, men were born, lived, suffered and died. They accepted hardship, tragedy, unrelieved suffering, as part of their earthly lot, and were sustained by their hope of heaven.

The scientific mind, as it developed, gave men to understand that much suffering could be averted, much hardship relieved. The theological emphasis upon a Creator God as well as a Redeemer God turned men's hope again to this earthly life. Hope became this worldly again.

In our western affluent society, hope presents a dilemma. For material expectations can be realized, and hope loses its reality.

A hope which can be realized through our own efforts alone is not really hope. It becomes a goal, the end of purposeful planning, of planned action.

Strangely enough, hope springs to life in an affluent society. When social change is too rapid for personal adjustment, when satisfactions become no longer meaningful and present no escape from emptiness, insecurity, loneliness and despair, hope is born anew.

Our hope is in Jesus Christ. But he cannot be manipulated to give us what we want. He is not an instrument to be used to overcome the ungodly enemy and secure the triumph of our self-righteousness.

It is the refusal to relate the Christian hope to every day hope which prevents it becoming relevant to every day activity. So we pray "we miserable owners of increasingly luxurious cars and ever expanding television screens, do most humbly pray for that two-thirds of the world's population which is undernourished."

Hope cannot be reborn without becoming universal. It must be a hope for all men. It must relate our everyday hope to an ultimate hope. Hope is, in the last analysis, the Gift of God. It may be in the stirrings of our age God is waiting to give the gift of hope again.

• PM at Church

Letter from Japan

By FRANCIS MUIR

AS Prime Minister John Diefenbaker finally turned from the group in front of the church and got into his car, he flicked the tears from his cheeks, drew out his handkerchief and had a good blow. Many of the rest of us were doing the same. For the small family of Canadians, along with their friends, after worshipping with Canada's head of state and Mrs. Diefenbaker, had just sung "God Be With You Till We Meet Again," with bared heads and clasped hands.

About three weeks previous, Canada's Ambassador Bull had telephoned us long distance to say that the Diefenbakers would like to have a little informal service on the only Sunday they would be in Japan.

Our first reaction as Canadians was pride in that the name of Christ would be glorified, and then that somebody important wanted to meet missionaries. The more we thought of it, the more we realized what a powerful impact would be made. We knew the press would take notice of the fact that a Prime Minister took time out of a crowded five-day state visit to worship God and have fellowship with believers in Christ. But we didn't realize there would be 20 representatives grinding away with cameras to cover the demands of television and cinema news releases.

Precisely at 8.30 the sirens were heard and a dozen sleek cars drew up in front of the new chapel in Kwansei Gakuin campus grounds. Along the 50 yards of sidewalk leading up to the steps, worshippers pressed into line to be introduced. We calculated correctly that it would take 15 minutes to shake hands and say a word or two to each one. What surprised us most was that Mr. Diefenbaker had taken the trouble to have some information about each of us prepared beforehand. It was like old friends greeting one another at a church anniversary in Canada.

The congregation were pleased that the Prime Minister read the lesson, and one woman remarked afterwards "he speaks just like our minister back home." The four young people taking up the offering were in a bit of a quandary when they noticed that Mr. Diefenbaker didn't have any Japanese money.

The Rev. Ian MacLeod had a buzzer set to go off at the precise moment when the sermon was to stop. He put it in an inside pocket so it wouldn't be heard. It wasn't, but a fine message was.

Following the service, the president of the university presented a gift and gave greetings. The Prime Minister replied with a gift of the *Encyclopedia Canadiana* for the university, and greetings to the assembly. About 100 students in the glee club had by this time assembled in front of the church and began singing. It was the informal moment we were waiting for. Everybody started shaking hands. It was evident all were very happy in the family reunion atmosphere. ●

IF PO CHAN COULD ONLY RUB ALADDIN'S LAMP

Po Chan's father was a Hong Kong coolie who disappeared because he could not support his family. Her mother, left with many children, struggled to work while caring for her youngsters. Six-year-old Po Chan had so little to eat that she finally became blind from malnutrition.

Recently, while her mother was out scraping together a few pennies, Po Chan stumbled against an oil lamp and was burned from head to foot. So severe is her case that she needs special care.

But Po Chan is only one of thousands of tots in Hong Kong who need such help. In 1945 Hong Kong had a population of 500,000. Today the flood of refugees from Red China has swelled the census to nearly 4,000,000. The Government there is doing a noble work in trying to assist these freedom-loving newcomers but the task is gigantic. According to an official Hong Kong report, two-thirds of all such destitute and orphaned or deserted children are being cared for in Christian Children's Fund's Homes or Projects. Youngsters like Po Chan can be "adopted" and admitted to these Homes. Just Ten Dollars a month will aid a child in Hong Kong, Korea or Japan. The child's name, address, story and photograph with the privilege of correspondence is provided the donor.

Receipts are issued promptly.

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Address .....
Place .....
Province .....
Gifts of any amount are welcome.

KOREA CAME

(*Continued from page* 13)

proportion to our numbers. Not that the social expression of our faith is as strong as it should be; our emphasis has been on personal religion. We — I say it humbly — could teach Canadians much about the recovery of *individual* Christianity. You know more about the strategy of outward impact. You remember, better than we, that the church is set in the world."

"What can we do to help?" someone asked.

Young Min smiled. "You've already done tremendous things for us. Your relief bales have been a godsend. Your money and your leadership are felt everywhere—Ewha Women's University, Yunsei University, the Widows' Home, Wonju Union Christian Hospital. . ."

"That's the one we built with the American Methodists?" questioned my husband.

"Right," our guest replied. "Hankuk Seminary, where I studied in Seoul, was destroyed. You helped restore it and there are 200 students there. Many of them will go to churches your money has built. We've a long way to go yet, though, before we're properly equipped physically. It would move you to see my people gathering for worship at five in the morning, often in miserable buildings."

"Are missionaries still needed?" I asked.

He nodded. "The best minds of east and west are imperative, spiritual guides who will help us find and witness to Christ's meaning for *all* of life. If college professors, and experienced pastors would visit us for short terms—three or four months even — to reinforce the resident missionaries, they could render a great service. Above all, we need your prayers."

Before we knew it the clock had raced the night away. As Young Min Lee left us I handed him a parcel. It contained turkey and some other goodies from our Christmas feast.

In a day or so we received a letter which delighted us all.

"Dear Friends: I was very happy at your home. Whenever Christmas comes, I shall think about your warm-hearted friendship, given to me.

"I have opened your little parcel and it seems to me the turkey was the most tasty I ever ate. I felt it was a 'turkey of friendship'. I'm not sure whether this expression is adequate in English . . . May God bless you. . . I will write my family about all these things. Sincerely, Young Min Lee."

The Question Box

Q. We don't go to church much and have never been regular supporters. But church people and the minister have been very kind to us in a series of sicknesses and bereavements. They even sent us THE OBSERVER *as a gift. We would like to show our appreciation, maybe put a memorial in for our parents, or send a cheque, or give a gift to the minister. What do you suggest?*

A. Start going to church yourselves, and support it by your presence as well as your gifts, so the church can continue to help people when they have troubles.

Q. Would you kindly inform me whether all members of session should sit with the minister for communion service whether required to serve or not? In our church we have 14 men and four women on the session. Some of the lady elders don't care to sit at the front. It seems to me we are not doing the right thing, nor showing courtesy to our minister.

A. We agree. Ladies up, too.

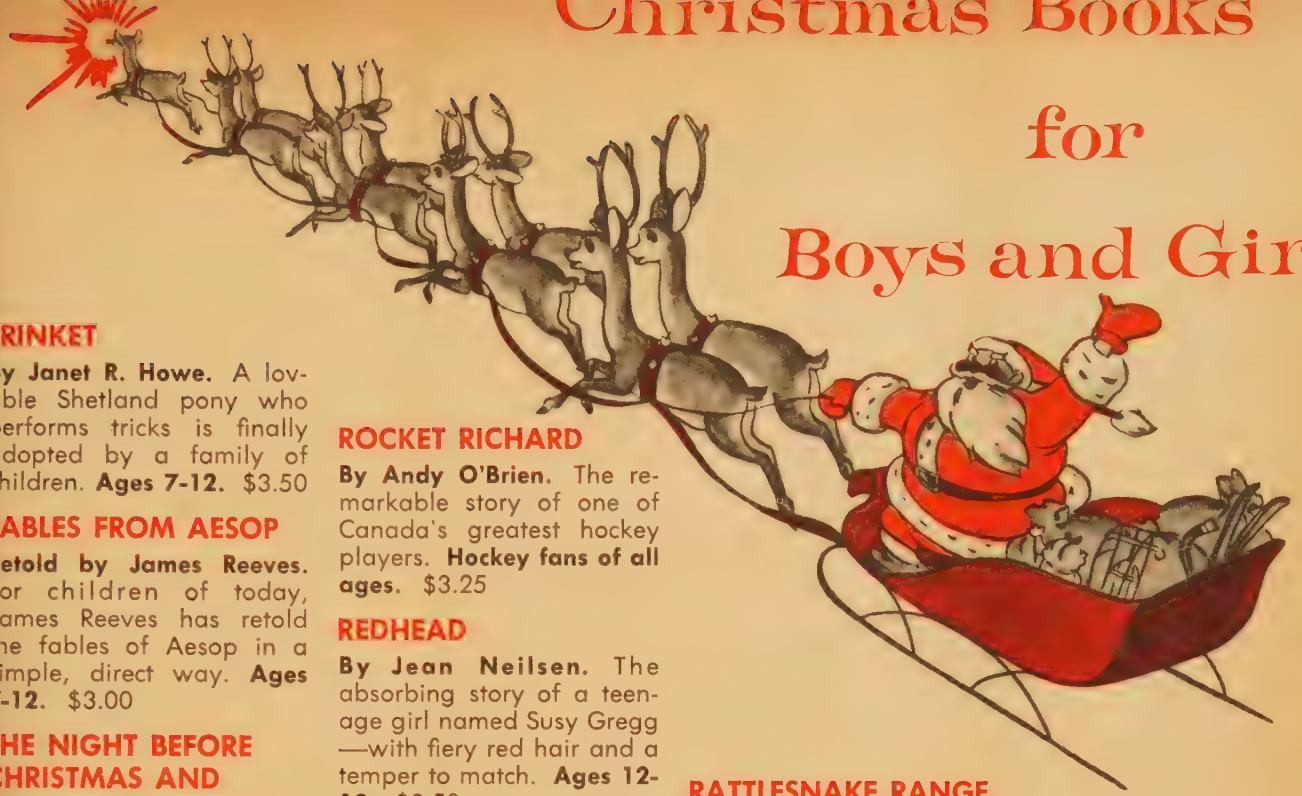
Q. In our community we have a lay minister who wears a clerical collar. Is this proper? It bothers some of us a great deal.

A. No. But don't worry about it.

Q. We have a good young people's group in our church and get along fine by ourselves or when the minister attends. But last year, and again this, the minister asked other older people to be our counsellors and they just ruin things. Has the church some kind of rule about this? What can we do?

A. (1) No rule. (2) Tell your minister how you feel.

Christmas Books for Boys and Girls



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By Janet R. Howe. A lovable Shetland pony who performs tricks is finally adopted by a family of children. **Ages 7-12.** $3.50

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By A. H. Pearce. Three Canadian boys have a surprising and exciting holiday in British Columbia. Illustrated. **Ages 8-14.** $2.25

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Phyllis A. Whitney. Young Benita Dustin encounters a mysterious tiger while visiting her aunt in South Africa. **Ages 8-14.** $3.50

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By H. Mortimer Batten. Another of the author's fine pictures of animal life in the Canadian wilds. **Ages 8-14.** $2.25

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About Books

WITH CHRISTMAS COMING . . . by Grace Lane

COMMENT about books turns naturally to those gifts that keep most of us racking our brains. *"Quill and Quire,"* the magazine of the Canadian book trade, runs best-seller lists, compiled after a trans-Canada survey. With their permission, we're reproducing the latest one.

"Quill and Quire" turns up some other interesting bits of information. The Canada Council has recently purchased 550 copies of 15 Canadian titles for distribution to government offices abroad. They're needed!

Another comment has to do with literary critics. Authors don't love them, but they need them, and so does the average reader. We hope you enjoy, Kathleen Graham, this issue's feature reviewer. Next time we'll hear from Dr. Lorne Pierce, who, to paraphrase President Donald W. Thomson of the Canadian Authors' Association, is the dean of them all.

Reviewer's Choice

Kathleen Graham *of Saskatoon has been writing "This Week's I Read" in the* Regina Leader-Post *for 12 years. Formerly she reviewed books for Toronto's* Globe and Mail. *She is the wife of Dr. Roger Graham of the University of Saskatchewan and a member of Grosvenor Park United Church.*

The Rainbow Bridge and Other Essays
(by R. W. Livingstone)

The nature and purpose of education has challenged some of the greatest minds throughout history. Heated controversies have raged about it. Out of the flames, certain basic truths have emerged. These are examined by the late Sir Richard Livingstone, distinguished scholar and lecturer.

The 12 essays in this volume were written over a period of some 30 years. They are well-reasoned and thoughtful, reflecting the taste and judgment of a man with a comprehensive knowledge and appreciation of the classics. Anyone will find his vision enlarged and his understanding greater after an examination of them.

Sir Richard is concerned for a moral basis to education. This is particularly evident in the first essay. Titled *What Is Education?*, it points out that education is incomplete unless it imparts a philosophy of life. "My own conviction," he writes, "is that Christianity will become again the philosophy of the western world; but that day is not yet." To fill the existing gap he suggests an interim philosophy—the philosophy of the first-rate. Education, then, as he sees it, is to "train our youth to desire, recognize and pursue the first-rate."

He enlarges his ideas about moral and

(*Continued on page 23*)

Canadian Best Sellers

Fiction

1. **Mila 18,** Leon Uris (Doubleday). The story of the resistance of Warsaw Jews.
2. **The Agony and the Ecstasy,** Irving Stone (Doubleday). Brilliant novel about Michelangelo.
3. **The Incredible Journey,** Sheila Burnford (Musson). The devotion of three animals on a trek through the Canadian wilderness.
4. **The Edge of Sadness,** Edwin O'Connor (Atlantic, Little, Brown). Life of a Boston priest, portrayed with sympathy, truth.
5. **To Kill a Mocking Bird,** Harper Lee (Longmans, Green). A humorous look at the people of an Alabama town.

Non-Fiction

1. **The New English Bible—New Testament** (Macmillan, Oxford).
2. **The Rise and Fall of the Third Reich** William Shirer (Musson). History of the Nazi empire—well told.
3. **5BX and 10BX** (The Queen's Printer) RCAF guide to physical fitness.
4. **Inside Europe Today,** John Gunther (Musson). Post-war Europe in focus.
5. **A Nation of Sheep,** Wm. Lederer (George J. McLeod). A provocative look at Americans.

STUDY TABLE

"For me and my house" . . .

Answer to Conformity (by Perry E. Gresham). Eula C. Lapp, reviewer.

In a world full of "How-To" books, here is a thoughtful volume with a light touch. Its theme: How to manage your own life and avoid modern conformist pitfalls.

Mr. Gresham says that every human being has been appointed by God to be the manager of his own life. He can neither evade nor delegate this. There is need for inventory, analysis, vision, a program of procedure, wise use of resources, and power to perform.

The author deals first with philosophies which have denied that persons can manage their own lives. Then he discusses the disciplining of emotions and minds; management of time, money, health and adversity; ways to fruitful friendships and happy marriage.

The philosophy which controlled life in the Colonial period could be summed up in three words, "honesty", "frugality", "industry". Today's trilogy are "security", "consumption", "conformity". Our devotion to comfort, our passion to acquire, are modern idolatries.

We need, more than anything, the power of God entering our lives to create a new hunger and thirst for righteousness.

This is the type of book that may easily sound "too pat". But it is full of good judgment, terse writing and unusually apt illustrative material. (Welch, $3.50)

The Pastor and Vocational Counseling (by Charles F. Kemp), H. D. Ranns, reviewer.

Most ministers at some time are asked to counsel a young person seeking guidance as to the vocation he should follow. They should be able to give such advice on demand. Unless they have read something of this kind to counsel themselves, they will be at a loss.

After emphasizing the importance of the decision about a life's vocation, this book deals with **how** to counsel others. This is a competent volume. The only thing to detract from it is that the illustrations are very much American. (G. R. Welch, $3.50.)

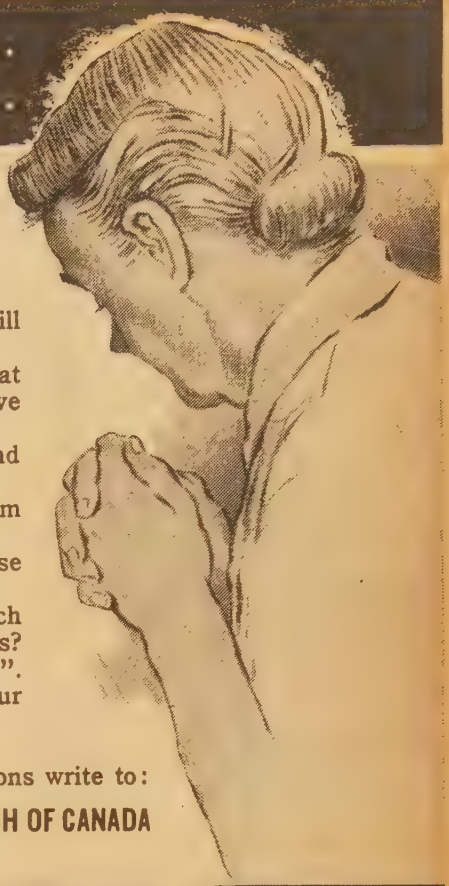
Families in the Church — A Protestant Survey (by Roy W. Fairchild and J. C. Wynn.) Charlotte Stewart, reviewer.

Is the change from old to new family patterns a critical one? Has the church kept pace with the needs of new families? What do ministers do with their time? Does the church reach the home through its children or through its parents?

This book is the outcome of a research project by the authors, and is the result of expertly devised interviews with 63 groups of church parents and 135 pastors. A scientifically planned and executed research program is comparatively new within the church. For those about to

(Over)

Christian Prayer . . .
Christian Giving . . .



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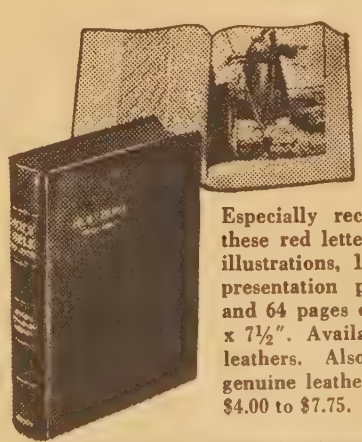

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launch a family life program this book will be most helpful. Many references and an extensive bibliography are given. This book is entitled to a place on the minister's shelf and in the church library. (Welch, $5.75)

Translating the Bible (by Frederick C. Grant), R. C. Chalmers, reviewer.

One of the most fascinating books this reviewer has read in a long time. The author, a noted biblical scholar, was a member of the committee that translated the Revised Standard Version.

This book relates, historically, every major translation and revision of the Bible. Dr. Grant gives the reader insight into the problems facing the translator, the principles which must govern his work, and some of the difficulties in rendering the original into English.

The "blurb" refers to this book as "a logical, accurate and necessary volume for every student." I would underscore this statement. (Oxford, $4.25)

YOUNG FRY

"First rate animal story"

Wild and Free (by H. Mortimer Batten), Mary Brandon, reviewer.

I always approach new animal stories with a slight scepticism. It takes only one page of this really remarkable little volume to show that here is a master craftsman at work.

The late Mr. Batten, a Scotsman, was a game warden in Canada's wild northwest, and his love and understanding of the country and its animal inhabitants shine through in every line. His writing is direct, forceful, packed full of information, and above all, vivid. It recalls the best of Ernest Thompson Seton but has its own unique flavor, and it would be difficult to imagine any age group who wouldn't be enthralled by it.

The animals are personalized by giving them names—Ahmish the beaver, Magnum the moose, Snowshoe the mule deer fawn—but it is his sympathetic treatment of the animals' real character that takes you right into their world. You get to know the gentle, even-tempered nature of the beaver, the great bravery of the bull-moose, and the incredible intelligence of the wolf. You will chuckle to yourself at the way the beaver advertises for a wife. (Ryerson, $2.25)

Nursery Stories (by Robin Murdoch). M. Patricia White, reviewer.

This is the loveliest collection of the "old faithfuls" I've come across. "Cinderella", "Puss in Boots", "Beauty and the Beast"—17 all told. The editing is truly skilful; a helpful phrase, an explanatory sentence, a more gentle ending in some cases — make all of these stories that you'll read happily to pre-schoolers. Your grade school children will read them with delight.

Lovely, high-sounding words that children love to hear, and which rightly belong to fairy tales, are retained, but sentence structure is uncomplicated.

However it is the appearance of this book that will charm you most. Esmé Eve's sparkling, colorful illustrations help young children to "know" the stories in a very special way. (Ryerson, $4.25)

Angelino and The Barefoot Saint (by Valenti Angelo). Alice Ann Dorey, reviewer.

Because Angelo was born on Saint Francis' Day, he liked to gather wild flowers to place at the feet of the wooden statue in the church garden. Every Saturday the kindly people of the little Tuscany village saw a small barefoot boy trudging along with his floral offering. They called him Angelino (little angel).

He was wont to linger and chat with the saint and the birds. He was sure they understood. Always there were bread crusts in his pocket for the birds clustered about the shrine. Often on his long walk back into the country he would have a little sparrow with a broken wing snuggled into his sweater pocket.

When snow drifted down through the Little Alps, Angelo felt sad to see the bare feet of his saint. When he approached the village shoemaker to ask for a scrap of red leather "to make a Christmas gift," the old man noticed the ragged condition of the little boy's own boots and the story had a very happy ending for everyone.

The author has made 32 drawings and these have been reproduced in pastel green to tone with the hard cover under the bright jacket depicting Saint Francis and the birds. (Macmillan, $3.25)

ARMCHAIR

The Bible Is For You (by Stuart E. Rosenberg), J. H. Arnup, reviewer.

The writer of this book is well-known as the distinguished author-preacher who is Rabbi of Beth Tzedec Synagogue Toronto. Dr. Rosenberg would take it as a doubtful compliment if I said that he writes like a Christian; but this at least I can say that, speaking as a Christian, I heartily endorse his book throughout.

The book is written to make the Bible real to mature adults, and it is presented in two parts. The earlier chapters deal with what the Bible is, its many translations and commentaries, its wide and profound influence. The section closes with a chapter on aids to Bible study, and one on the psychology and theology of the Bible. These pages bristle with learned references but, thanks to a powerful style, are never dull.

The second section is quite different. It consists entirely of Dr. Rosenberg's own interpretation and exposition of a wide range of personalities and passages selected from the Bible. It makes delightful reading. I commend this book to my ministerial brethren in particular. (Longmans Green, $2.75)

History's Mystery (by Marsh Jeannert). Illustrated by J. L. Patterson. Marjorie Macdonald, reviewer.

This is a delightful book, particularly for one who likes history and can be certain of only one date—1492—because of a jingle learned long ago. **History's**

Mystery contains Canada's fascinating story in rhyme, and the illustrations hold a chuckle in every line.

Director Marsh Jeanneret, of the University of Toronto Press, and artist J. L. Patterson had fun doing this history from 1000 to 1867, and have allowed their laughter, subtle humor and fun-poking to show through and be caught by the reader. (By the way, there is a page waiting for a Canadian flag!) Any bright youngster exposed to this kind of rhyme would soon be more conversant than most of his elders with Canada's story.

The format is good; the book easily pocketed. The bright scarlet cover is eye-catching and the hand lettering done by Mr. Patterson is plainer than its name, "sans serif hootenanny".

As we read we made a list—and it's a long one—of all the people to whom we should like to give a copy. Dr. Arnup's name leads all the rest. (Longmans, Green, $2.75)

"Three good gift books" says Dr. Arnup

Living Free, the story of Elsa and her Cubs (by Joy Adamson)

This is one of the most interesting books that ever came to me to review.

When I was young, stories of lions invariably depicted their relations with humans as either hostile or allegorical. This is an honest-to-goodness story of a wild lioness living on terms of friendliness with a woman who reciprocates the affection, and introduces members of her family into the relationship.

It is a sequel to a former book, **Born Free**, which told of the development of this remarkable friendship. This one carries the story along until the cubs are a year old.

The book is profusely illustrated and carries a scientific Introduction by Sir Julian Huxley. (Collins, $5.95)

Thorn-apple Tree (by Grace Campbell)

In 1942 I was fortunate to receive an autographed copy of this book (then new) from the author. Now it appears in a splendid new edition, with pictures at front and back and illustrative headpieces throughout. I predict a new generation will get as much fun out of it as we old-timers did. (Collins, $3)

The Red Serge, Stories of the Royal Canadian Mounted Police (by Harwood Steele.)

The Canadian Mountie is a never failing subject of adventure stories, and his most prolific reporter is Harwood Steele, author of this book. If he excels in the authenticity of his stories it may be because he grew up with the Force, the son of General Sam Steele, late commissioner of the Mounted Police.

The 16 stories in this book are up to standard. The constable, his buddy, his wife, his horse and his dog are pitted against loneliness, long trails, bad weather, wild beasts and wilder men. Invariably the forces of law and order emerge triumphant.

If your nerves are good, your faith in Canada strong, and especially if you have had experience of western life, you'll want to read this book. (Ryerson, $4.50)

In A Nut Shell

The Real Christmas (Pat Boone, Welch, $1.50)

In this sentimental book Pat says that he really—but really—believes in Santa Claus. He even tells us how Santa got to North America. St. Paul is on one page and St. Nick on the next. The book is the naïve attempt of a well-meaning Christian to keep both Santa and Jesus Christ in a Pat Boone Christmas. (K. Bagnell)

A Christmas Carol (by Charles Dickens, illustrated by Ronald Searle, Michael Joseph, $4)

A new edition of the old classic. The merry, cartoon-like illustrations make this a most attractive book, though the artist distorts every chin. (G. H. Lane)

"Preaching the Nativity" (edited by Alton M. Motter. Welch, $1.95)

A collection of sermons by leading American preachers about the deep meaning of Christmas. Ralph Sockman and Bishop Pike are among them. Especially useful for ministers and S.S. teachers. (Charles Murray)

Meet the reviewers:

Dr. J. H. Arnup is a former moderator of the United Church.

Eula (Mrs. Gordon) Lapp and Charlotte (Mrs. C. M.) Stewart are housewives and westerners now living in Ontario.

Dr. R. C. Chalmers is on the staff of Pine Hill Divinity Hall, Halifax.

Mary (Mrs. Glen) Brandon is a free lance writer.

Patricia (Mrs. P. G.) White is a medical doctor and mother of three.

Alice Ann (Mrs. George) Dorey is the wife of a former moderator.

H. D. Ranns is a former Saskatchewan minister.

Marjorie Macdonald is former book editor of THE OBSERVER.

Charles Murray is pastor of Leaside United Church.

REVIEWER'S CHOICE

(*Continued from page* 20)

spiritual values in his second essay. He examines the university, its place and its influence in the world. Many aspects of the university satisfy him, but he is disturbed because undergraduate courses often leave the student without a philosophy of life.

Sir Richard does not mean by religion, indoctrination or the imposition of beliefs. He says, "By religion I mean a study of what we should think of the meaning and ultimate nature of the universe; how, in the light of the view we form, we should live." He warns that if we omit this, we shall "narrow the outlook and starve the mind."

The increasing encroachment of the mass media upon our lives indicates the mounting importance of providing a moral and spiritual basis for education.

Sir Richard's ideas are pertinent and timely. In so many ways our society puts a premium on mediocrity. *The Rainbow Bridge* advocates, instead, the pursuit of excellence. (Clarke, Irwin, $4)

Dr. McLeod speaking

HER parents brought the little girl into my room at the United Church House. I have no picture-books there — just the *Year Books* and some *Agendas*. She seemed singularly uninterested, but cried out with delight when she ran to the windows and looked south over the city.

Over the roofs of one street she saw a reservoir with its border of ice and its colony of ducks—wings flapping—bringing the wild always to our doors.

"Mother, is that Lake Ontario?" she asked, wondering.

"No, my dear, that is a reservoir; Lake Ontario is out there under the mists."

"Oh!" said she, "I didn't know."

And that caused me, in turn, to wonder about the reservoir under the windows of the United Church House. Do we ever mistake it for the lake? And do we ever mistake the lake for the sea?

Is our perspective from our office windows, or from our vestry or manse, sometimes such as to make us lose sight of the wide waters or of the deep? Or perchance are they hidden under the mists of our weariness or discouragement, made by the place right around us, as by city chimneys? Then it is good to be quiet for a little, lest our congregational worries blind us to the legions of the church militant, or stop our ears to the great singing of the communion of the saints, as they come "marching in"!

It is good to look and listen for the sea, and often we can hear it 'though the mists lie everywhere—the thunders of the ocean!

"Hence in a season of calm weather
Though inland far we be,
Our Souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the Children sport upon the shore,
And hear the mighty waters rolling evermore."—*Wordsworth.*

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WOMEN MADE HISTORY

(*Continued from page 9*)

quarters and Neemuch Babies' Home was born. It is said the "wee ones" learned to speak Hindi with a Scottish accent, thanks to "mother McHarrie".

The threads of the WA and the WMS were carried into the west as the church pushed back the frontiers. There they were woven into new tapestries, now separately, now together. McDougall Church, Edmonton, was established by 1871, but in 1866 women were gathering children together for Sunday school, forming next a work group, and then pressing for a church.

Too few to be exclusive

With the coming of the railroad, settlers poured onto the prairies. In Ontario they had felt the fire of the missionary movement. Many of them continued to give and to pray for the church in Japan and India even as they built their own simple places of worship. Often the first gatherings of women in the west were interdenominational—they were too few to be exclusive—and sometimes money was divided several ways. More often still they shared a building. Anglia, near Rosetown, Sask., was served one Sunday by the Presbyterian minister, and the next by the Methodist. It is no wonder that out of this soil came the first experiments in organic union that produced the United Church.

The Home Missions' Department of the WMS began as directly as Morton's call for a teacher to Trinidad's East Indian children. John Pringle had been sent to the Klondyke by the Methodist church during the Gold Rush of '98. He was appalled by the plight of sick men wherever he went. No doctors, no nurses, nothing but a so-called "abandoned woman" who washed and cooked and nursed in a dilapidated shack.

"God bless her," wrote Dr. Pringle, and he begged the church for two Christian nurses. Within six months they were on their way. The government agent gave them a cabin and they set to work. Pringle reported: "The work of the nurses in one month has done more to make people believe we have the spirit of Christ than a year's preaching." Mission hospitals had begun.

Thomas Crosby was at work among the Indians on the Pacific coast by 1861, and in 1875, at Port Simpson, Mrs. Crosby found young girls turning to her for shelter to avoid prostitution. She took them in, and others knocked as urgently. Finally, in 1879, entirely on their own, the Crosbys built an addition to accommodate 12 girls. Thus it was that, when in Hamilton, Ont., the Methodist women organized a national society, they found an appalling project awaiting them. They sent out a Brantford teacher to become the first matron of the Crosby Home.

At the Hamilton meeting, enthusiasm ran so high that husbands who were present bought life memberships for their wives and daughters, and over $1,000 was raised that night.

Tracing the story across Canada one feels the impact of crises. In 1904 the west appealed for clothing to help the children of Galician immigrants stand the bitter winter and continue at school. Women who had never been interested in missions responded, and the supply department took shape. Since then tons of clothing, bedding, surgical supplies, layettes and Christmas gifts have found their way to schools, hospitals and other institutions.

During the First World War they worked feverishly for the Red Cross. The Halifax explosion, which destroyed so many churches, saw the women of those that were left operating soup kitchens, handing out clothing, comforting folk who had lost everything. The 'flu epidemic of '18 spurred Winnipeg women to open soup kitchens. Newfoundland women sent bales of supplies to stricken areas at the time of the Great Tidal Wave of 1929.

Prairie records that turn up here and there tell of church women going out to nurse typhoid patients, showing English war-brides how to bake bread, taking bachelors into their homes for decent meals.

A simple gesture

Port work, and the Department of the Stranger was, in the beginning, a simple gesture of friendliness to immigrants. In recent years it has offered comfort and warmth to refugees, tense with anxiety and fear.

Social services such as the Maritime Home for Girls in Truro and the Victor Home in Toronto were established because someone had to lend a helping hand to a girl in trouble.

Just as the church generally found that it needed the bonds of presbytery and conference, so the women discovered that what one small auxiliary could not do alone, they could do together. By the time of Church Union all three branches of the church had strong women's boards, organized on a national level, and in 1925 the best ideas of each were adopted. The Methodists raised their money before they spent it. The

became the policy of the United Church WMS. Now their budget is to be an integral part of the Missionary and Maintenance Fund.

At first the Aids and the WA's did not bother with regional organization. Their first concerns were on their own doorsteps, and they did not feel the need of it. However, in 1913, the Methodist women of Toronto's west end met to discuss parsonage furnishings, and to consider how to bring their work before the courts of the church.

In succession, the centre and the eastern areas set up "districts", a term changed to presbytery at the time of union. By 1930 the late Rev. G. Stanley Russell spoke to a rally of all three districts on "Women's Life and Work in the Church." Then the church paper played its part. Marjorie Macdonald, editorial secretary of the *New Outlook*, suggested that a WA column be carried from time to time. The first appeared on April 18, 1934. This was the needed spark. Sudbury and East Algoma organized presbyteries and a Toronto Conference organization appeared in 1936.

Personnel interwoven

It was in these area gatherings that the close relationship between the missionary groups and the Aids was dramatically pointed up. Their personnel was so interwoven that in most places a meeting of either might have constituted a quorum of the other, and scores of WA's were helping with the WMS allocation. Indeed, by the time the Dominion WA was organized, it was found that Red Deer Presbytery's 34 associations were all affiliated with the WMS.

The first explicit steps toward a united organization were not taken until 1943 when Dominion WA Council was three years old. Then from time to time, joint programs were advocated and both groups helped to build the United Church Training School. The new conception has been 18 years developing. Change is welcomed slowly by most; there were values at stake and problems to be solved. Once again, the west showed the way.

During the drought years, Knox Church, Regina, evolved a Federation of the two groups. The results were so good the idea spread like measles. Allocations were oversubscribed; women who had known nothing of the sweep of the Christian movement caught a glimpse of its power and it thrilled them. Thanks to them and to other experiments in British Columbia and in the east, United Church Women has almost come to be. ●

Visitors to the 31st international fair at Toronto's Church of All Nations had an opportunity to test their progress in English. Ontario Citizenship Minister John Yaremko tries out the equipment. Hungarian, German and Finnish crafts, arts and food were featured in the three day event.

THE WORLD AROUND US

Religion, churches and people in action

No Cause for War

The United Church's Committee on the Church and International Affairs recently:

- declared that the Berlin crisis should on no account be regarded as a cause for war, but should be negotiated;
- condemned the present Portuguese campaign of terror in Angola;
- urged again the admission of China into the United Nations;
- urged that Formosa should be guaranteed self-determination;
- commended the Hon. Howard Green and other members of the Canadian delegation to the UN for their efforts in favor of a thorough study of radiation hazards.

Canadians Average $56.05

The National Council of Church's department of Stewardship has been analyzing the givings of members of 39 denominations, and the figures show a per-member increase of $2.10, from $64.66 up to $66.76 a year.

The Free Methodist Church led the list with $271.86 per member. The Wesleyan Methodist Church showed $231.77 per member; the Pilgrim Holiness Church $216.49 per member. These three churches have small membership, respectively: 54,906, 36,581 and 30,429.

Among the big-member churches, the Presbyterian Church US (Southern) showed $101.44 per member.

Others: Lutheran Missouri Synod $96.18, United Presbyterian $84.31, The Methodist Church $55.14, American Baptist Convention $48.06, Evangelical and Reformed Church $76.58, Congregational Christian Church $73.20, United Lutheran Church in America $70.86, Protestant Episcopal Church $64.51, Disciples of Christ $63.26, Southern Baptist Convention $55.68.

Six Canadian churches reported a total contribution of $112,576,692, with 19.7% going for benevolences. In five of the six churches, per member giving was up 4.3%, for an average contribution of $56.05.

Faith Healing Services

The Rev. Dr. Norman Rawson, minister of Montreal's St. James United Church, recently invited the Rev. Alex Holmes, United Church minister at Sault Ste. Marie, to his church to conduct a "faith healing mission."

"Amazing," was how Dr. Rawson described the results, "it was almost impossible to believe one's own eyes." He said that there were three "outright" cures, each of which would be followed up to check final results.

Most outstanding of the "cures", according to church officials, concerned a man who had been told that only an operation would cure his back ailment. He could not dress himself. The morning after attending a St. James service he got up and dressed himself without trouble, and when he went to his doctor for a check-up, the doctor reported that there was "nothing wrong with him." The man was so happy about his recovery, he paid Mr. Holmes' hotel bill for two weeks.

Causes of Vandalism

The Research Center of the New York School of Social Work has completed a year-long examination of the causes of the wave of vandalism last year when several Nazi-like swastikas were daubed on synagogues and churches.

This is what they found:

Most offenders came from middle-class homes which harbored family conflicts.

Largely the boys came from neighborhoods not considered likely to produce a large number of delinquents.

About 73% of the boys lived in areas

(*Over*)

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having a high proportion of Jews; 24% came from areas with low Jewish populations.

On examination the boys and their parents showed some anti-semitic opinions.

The study also revealed that the widespread publicity given to the vandalism triggered imitative acts by other youths.

Deaths in the Church

The Rev. Dr. R. B. Liddy died this summer, in Toronto. He was until recently head of the Department of Psychology of the University of Western Ontario, and formerly professor at Mount Allison.

The Rev. Walter Richard Merrick, 77, died on Oct. 16, at Belleville, Ont. He was received into full connection in 1918, and served pastorates at Flinton, Queensboro, Thomasburg, Morven, Cannifton and Selby. He retired in 1953.

Mrs. Margaret Coveney, widow of the Rev. H. E. Coveney, died Oct. 29, in Saskatoon, Sask.

Mrs. Ellen O. Robins, 87, wife of the Rev. J. U. Robins, Wellington, Ont., died at the home of her daughter in Scarborough, Ont., on Oct. 20.

Mrs. Annette Louise Hunter, widow of the Rev. Joseph Hunter, died Oct. 11 at Hudson Heights, Que.

Mrs. Edith Ella Young, 89, wife of Rev. E. Ryerson Young, died in Toronto on Nov. 6. She was a member of the Dominion Board of the WMS for three years and was president of the Toronto Conference Branch, WMS.

To Train Congo Homemakers

Women of the Methodist Church, USA, have launched a $2,000,000 program to raise the status of women in the Congo and to train them to become better homemakers and wives.

The women's group will give $100,000 to get the project started, and will spend up to a million dollars, and collect the second million from other boards and agencies of the Methodist Church. The project will be related to the Congo Polytechnic Institute, an interdenominational educational program.

The program will include the establishment of home economics and home-life centres throughout the Congo. One phase will concentrate heavily on young girls and the wives of students to prepare them to meet the raised standards of their husbands when they return home from school.

According to Miss Wilna Thomas, WMS Overseas Missions Executive Secretary, the WMS of the United Church has no work directly connected to the Congo Polytechnic Institute, but the institute is related to the Congo Protestant Council. At the present time Miss Muriel Stevens, a WMS appointee, is on her way to the Congo to work in a hospital at Moerbeke under the Congo Protestant Council. In this area are many refugees from Angola.

Christmas Story at Trinity

Holy Trinity Church (Anglican), in Toronto, will present its now famous "Christmas Story" again this year, from December 1-10.

Every evening at 7.30 and on the two Sunday afternoons at 4.30 (the latter for children) two anonymous casts of 107 members and friends of the little church tucked behind great buildings in the heart of a busy city, will participate in a choral pageant that has been produced without break for 24 years. White, black and yellow citizens—ordinary enough folk at other times of the year—will become the shepherds, the three kings, and will sing in the choir.

No Sunday Movies Vote

The issue of Sunday movies in Vancouver will not go to plebiscite this year.

The Rev. Rupert G. Evans, conference E and S S convener, appeared before Vancouver City Council representing 18,000 members of 35 United Churches

THE MUSIC MAKERS' CORNER by Fred. J. Howard

HENRY WALKER carries on his duties at Lanevery as organist and director of music, and trains girls and boys to be good musicians at an early age. It is never a problem to find someone to play the hymns for Sunday school, because his children are trained to read music at sight.

There are several kinds of musicians: those who memorize easily; those who read well at sight; those who play by ear and improvise the left-hand part. You are fortunate if you can memorize easily, but there is no reason why you should not be a good sight-reader, too.

To do this, find a book of pieces about two grades lower than the grade you have reached in piano. Be sure not to repeat any piece you play but go right on to the end of the book. If you find such music difficult to obtain, use the *Hymnary*. Keep up an even speed. If the tenor notes are sometimes difficult to reach, play them with your right hand, along with the alto and soprano. *Do not look at the keyboard when you play.* If you do, you will miss the place when you raise your eyes to the music again. It is good for you to feel your way around the keyboard by playing in the dark some of the pieces you have learned. It will take half an hour each day for 20 days to play your way through the *Hymnary*.

Take every chance you get to play accompaniments for singers or violinists. Sometimes you may prevail upon your family to have a sing-song. Shut the radio and TV off for an hour and let everybody sing. Be sure not to miss a beat, nor play wrong notes. Believe that you can do it, and play as if you mean it. Then you will enjoy yourself and make the singers happy.

within the city limits and declared "council should not decide moral and spiritual issues in plebiscites. There are issues that are right even if only one man stands for them."

Honor WMS Officials

Miss Helen Day, retiring editor of **The Missionary Monthly** which ceases publication this month, and Dr. Ruth Taylor, retiring executive secretary of

Editor Day and Secretary Taylor

overseas missions, WMS, were honored recently at a dinner in Toronto.

Church Treasurer Dr. V. T. Mooney and Book Steward Dr. C. H. Dickinson expressed the thanks of the church for the distinguished service rendered by the two WMS officials. Presentations were made to both women.

Best Adult Choir

The choir of Erskine and American United Church, Montreal, has been awarded the City of Lincoln (England) Challenge Trophy and thus wins the honor of being the "best adult choral entry in the Canadian Music Festivals."

The trophy originated in Lincoln, Eng., in 1948. It was presented to the Federation of Canadian Music Festivals, to be awarded annually.

Each year a team of British adjudicators visits Canada for three months to judge entries. On March 2, the Erskine and American Church choir competed in the Montreal Competitive Festival at St. James United Church, singing the "Ave Verum" by William Byrd.

At the annual meeting of the Federation of Canadian Music Festivals, in July, the judges named the Montreal church as the winner.

"The singing of this choir was one of the most perfect performances vocally and stylistically that one could hope to hear," said the adjudicator. "It was so moving that it was difficult to make an adjudication afterwards."

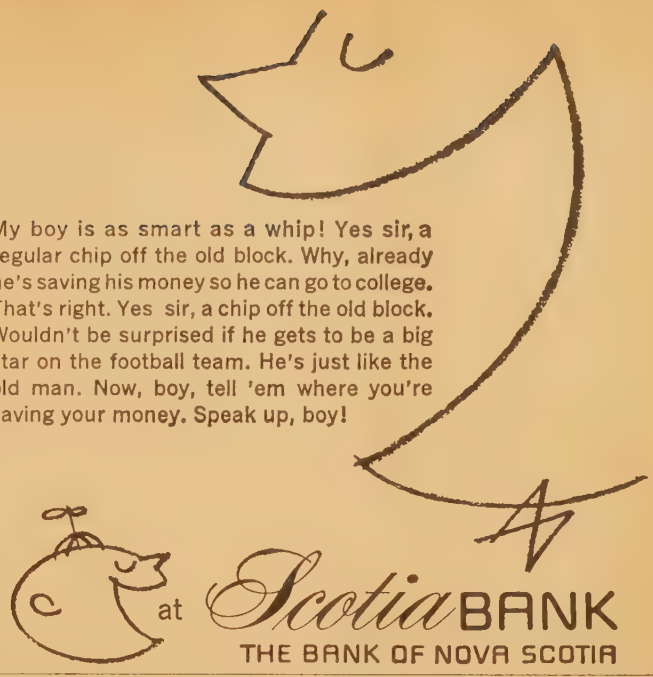
The Lincoln Trophy is made from wood cut from timber formerly used in the roof of St. Hugh's Choir, Lincoln Cathedral, built between 1186 and 1200.

Re-union in Labrador

Three United Church chaplains who had served the RCAF Chapel at the Overseas Unit at Zweibrucken, Germany, were reunited at the induction of the Rev. J. W. Mounton, of Epworth, Newfoundland, at Happy Valley, Labrador.

The service was conducted by the

(Over)


My boy is as smart as a whip! Yes sir, a regular chip off the old block. Why, already he's saving his money so he can go to college. That's right. Yes sir, a chip off the old block. Wouldn't be surprised if he gets to be a big star on the football team. He's just like the old man. Now, boy, tell 'em where you're saving your money. Speak up, boy!
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Bermuda — Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

Brownsburg, Quebec, a one-point charge located between Montreal and Ottawa, became vacant October 1st. Ministers interested in further details are requested to write to D. N. Atkins, Box 34, Brownsburg, Quebec.

Danville-Asbestos (Que.) 2-point charge, 100 miles east of Montreal. Fully furnished manse. Salary $4,800.00. Contact K. M. Cowdrey, Secretary, Pastoral Relations Committee, 415 — 2nd Avenue, Asbestos, Quebec.

Highgate, Ontario, minister required immediately, two-point charge. 5 miles paved road between churches. Modern furnished Manse and Churches. Excellent schools. Interested ministers please write Mrs. Fred Reinhardt, Highgate, Ontario.

Kleinburg, Ont. Three-point charge requires minister. Pulpit vacant now. Interested ministers please write to Mrs. George F. Adams, Secretary Pastoral Relations Committee, R. R. 1, Schomberg, Ont.

Morrisburg Lakeshore Drive United Church pulpit will be vacant November 1, 1961, due to minister's retirement after ten years' service. The church, parsonage and C.E. Building have a beautiful setting on the shore of Lake St. Lawrence. Salary over minimum. Interested ministers write to J. Harvey Johnston, Box 267, Morrisburg, Ontario.

Port Elgin, Ontario, vacant Nov. 30th. Modern furnished manse, oil heat; area High School. Salary and travel $5,000. Interested ministers please contact Mrs. J. L. Miller, Secretary Pastoral Relations Committee, Box 393, Port Elgin, Ont.

Teeswater, Ontario. Two-point charge. Furnished, oil-heated parsonage, newly decorated. Salary above minimum. Interested ministers contact C. F. Schaefer, Teeswater, Ontario.

Windsor, Ontario, Trinity pulpit vacant January 1, 1962. New church and parsonage. Interested ministers please contact W. K. Richardson, 1915 Francois Road, Windsor, Ont.

MINISTERS—Continued

The Parkhill - Leury Pastoral Charge invites applications from interested ministers. This is a two-point charge with one service each. We have a comfortable manse and excellent elementary and secondary schools in the town. Salary above minimum. Address applications to D. A. Lamont, Recording Steward, Parkhill, Ont.

ASSISTANT AND RETIRED MINISTERS

Toronto-Rosedale United Church needs Assistant Minister, age 25-40, to take responsibility for Christian Education, some visiting and preaching. Fine opportunity for service and self-development experience in vital metropolitan congregation. Adequate salary and travel allowance, plus large heated apartment in Rosedale. Send resumé of education and experience to Norman T. Sheppard, Chairman, Pastoral Relations Committee, 10 Nesbit Drive, Toronto 5, Ontario.

Available for work as a retired-Supply, either as Assistant or Visiting Minister, preferably in or around Calgary. Address any communications to Rev. Roy C. Taylor, BA, BD, 2232 1st Ave., N.W., Calgary, Alta.

Ryerson United Church, Vancouver, B.C., requires the services of a retired minister, or one near retirement, primarily for the purpose of assisting with the visiting program of the church. Interested ministers please write to Mr. Lloyd Magan, 7138 Marguerite Street, Vancouver, B.C.

ORGANIST AND CHOIR LEADER WANTED

Organist and Choir Leader required for Queen Street United Church, Kingston, Ontario. Senior-Intermediate and Junior Choirs. Two-manual pipe organ. Opportunity for teaching. Reply, stating experience, qualifications and salary, to: Mr. Lloyd Foley, Chairman Music Committee, 148 Barrie Street, Kingston, Ontario.

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interim chairman, Flight Lieut. E. A. Christie, Protestant Chaplain at the nearby RCAF Station, Goose Bay. The Rev. H. G. Colborne, of Northwest River, assisted and preached the sermon. Padre Christie and Mr. Colborne first met four years ago at No. 3 Fighter Wing, RCAF, at Zweibrucken. Mr. Moulton had just completed a six-week tour as Reserve Chaplain at No. 3 Fighter Wing.

Launch Boys' Village

The Junior League in Toronto, Toronto ministers, and the United Church's Board of Evangelism and Social Service have joined hands in launching The Dovercourt St. Boys' Village for emotionally disturbed children. Two houses have been joined together for the project.

Robert C. Shaw, a graduate of Emmanuel, is director. The E and S S Board provided $35,000 for a mortgage on the property. The interest on the money will be donated to the village.

From Here and There

• The Rev. D. M. Sinclair, president of the United Church's Maritime Conference, will broadcast on the CBC's "Religious Period" on Sunday, December 10, at 2.30 p.m., EST.

• Former Principal Harold Bennett of Victoria College, Toronto, has been named acting president of Laurentian University, Sudbury, succeeding the Rev. Father Emile Bouvier, SJ.

• Bruce Crawford has been appointed organist at Stoney Creek (Ont.) United Church, succeeding Harold Johnson who served for 25 years.

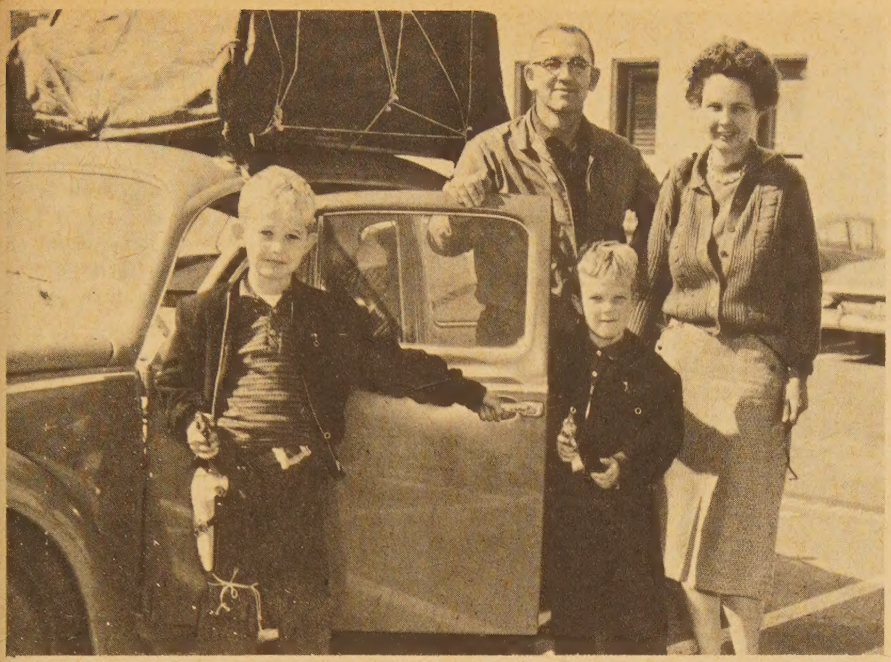
• The annual conference of Men's Work Secretaries of North America met in Toronto's Guild Inn last month. Dr. J. Irwin Miller, layman president of the

Homewood

NCC President Miller in action

National Council of Churches (U.S.A.) was one of the principal speakers. The Rev. Joseph McLelland, a Montreal Presbyterian, also addressed the meeting.

• The only resident Protestant minister in the huge district between North Battleford and Saskatoon, the United Church



Missionary Enns and family prepare for overseas appointment *(see note below)*

Rev. Frank L. Myers, recently observed his 25th year in the ministry.

• Governor General Vanier, and Mme. Vanier, with members of the Canadian diplomatic corps, attended a Te Deum of thanksgiving in Ottawa Cathedral to mark Pope John's 80th birthday and the third anniversary of his coronation.

• Total attendance at the Tom Allan Mission in Halifax was 49,000, with 9,500 attending on the final night.

• The Rev. Jacques Beaudon, pastor of Eglise St. Jean, Montreal, the United Church's largest French congregation, is an acting professor at College Marie de France. It is the first time a Protestant minister had been asked to lecture at the Roman Catholic college.

• The Rev. R. S. Smith and Mrs. Smith, of Quyon, Que., recently celebrated their 50th wedding anniversary. Relatives and friends gathered from many distant places.

• The Very Rev. Angus J. MacQueen, former moderator, was one of the speakers at the 15th annual conference on evangelism, in Hamilton, Ont.

• The Rev. Dr. William J. Villaume, president of Waterloo Lutheran University, Waterloo, Ont., was one of four recipients of the first Shepherd's Awards given by the National Council of Churches (U.S.A). He was formerly director of the NCC's Department of Social Welfare. The awards are for "significant contributions to meeting human need through community . . . or church-related social welfare."

• Grace United Church, Nipigon, Ont., recently opened its new $50,000 church.

• Grace United Church, Lloydminster, Alta., dedicated a new $140,000 church recently, with overflow congregations. The building seats 500. Mrs. H. Elkington, 80, was singing in the choir. Her father was the first lay preacher to conduct services in the area.

• Mr. and Mrs. David Enns were commissioned as overseas missionaries at a service in Leader (Sask.) United Church. They are now in Korea, where Mr. Enns will do agricultural work. He was formerly agricultural representative in Saskatchewan.

• Miss Dorothy Young, who on Jan. 1 becomes a departmental secretary with the new Board of Women, is one of the few Canadian women to have attended two assemblies of the World Council of Churches. She is attending the sessions now being held in New Delhi, India; she was also at the first WCC assembly in Amsterdam in 1948.

• The Rev. Robert McCullough is the new minister of Toronto's Yonge Street United Church. He received his theological training in Ireland, served in Barbados for six years, and then in Dresden and Kitchener, Ont.

• Of the 1,281 students attending Waterloo Lutheran University, 278 are United Church members. The university has a 60% increase in enrolments this year, and classes are running from 8 a.m. to 8.30 p.m. Waterloo University College has embarked on a $1½ million expansion program.

• Fifteen thousand Israeli Christians have requested permission to cross the Israel-Jordan border to participate in the traditional Christmas pilgrimage to Bethlehem. This number represents about a third of all Christians in Israel.

• Seventy persons of all ages registered public decisions of commitment to Christ during a recent mission at Riverside United Church, Windsor, Ont. The mission was led by the Rev. H. Richmond Stuart of Riverside and the Rev. Kenneth Oates of Woodstock, Ont.

• On its 101st anniversary, Rothesay (N.B.) United Church dedicated a new Christian education centre. The church holds two morning services to accommodate the congregation.

insurance companies— STOCK or MUTUAL?

by Andrew Hobart
President,
Ministers Life & Casualty Union

Most life insurance companies fall into two types . . . stock or mutual. Here, briefly, are the differences.

STOCK COMPANIES are organized by stockholders who furnish the necessary funds to start and maintain the business, reaping any profits earned. They control the company.

MUTUAL COMPANIES basically are cooperative associations of people who wish to furnish protection for themselves and their families. As "owners" they share in the profits earned from year to year, which return to them as dividends. They have a voice in electing directors who control the company for them. Ministers Life is such a company—a mutual insurance company organized and directed by clergymen for clergymen.

Each year before our annual meeting, policyholders are invited to attend, hear reports, take part in the business, and elect the men they wish to see form the business policies of Ministers Life. Ballots are sent so that those unable to attend may cast their vote through the mails.

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"... God will reveal plan for earth's gold core"

(*Continued from page* 15)

and Vancouver. There are no ministers or ritual and members are not accepted until they are over 21.

Several mystic groups look to the Great Pyramid at Gizeh as the prime source of revelations about life and death. Oldest of these is the Rosicrucian order, which attracts new adherents largely through magazine advertisements.

This is a philosophic order which claims to have begun in the reign of Amenhotep IV about 1350 B.C. It is not strictly a religious organization, although Rosicrucian lodges have their own prayers and ritual. They celebrate the New Year about Easter-time by eating corn, salt, and drinking unfermented grapejuice, and they pile stones, symbolically re-enacting the building of the Great Pyramid.

Rosicrucians study mental telepathy, the mysteries of time and space, willpower, emotions and the nature of matter. Their aim is the investigation of "cosmic illumination and power." The order's centre is Rose-Croix University at San Jose, California, which has three colleges, a science museum and planetarium.

In cultism it's a short hop from pyramid-worship to gold-worship. In Winnipeg stands the King of Kings Temple, headquarters of the Sound Money Economic System.

Stuart Harris, 75-year-old founder of this Canadian cult, has a chart containing the secrets of the universe which he says he copied from the walls of a secret chamber in the Great Pyramid in 1908. The chamber was lined with 13 inches of pure gold and sparkled with rubies.

The secrets were written in English Mr. Harris says, who claims it was the original language used. Secret Number One is that the earth has a solid gold core 4,400 miles in diameter from which wedges of pure gold fan out to the surface. Only a few scrapings from one wedge have so far been mined.

When the world's money system is stabilized and based on silver at $3.66 per ounce, says Mr. Harris, then God will reveal his plan for all this gold. The size of the earth will be increased seven times.

The Sound Money cult claims "several thousand" followers in 35 temples. In their magazine the Sound Money people list those expelled from the cult for "Blasphemy against the King of Kings and his Truth" and sternly warn all believers to shun them. They do not pray for "sinners" against their belief.

This attitude is common to many cults — not just the small shrines of crackpottery but the larger halls of "modernized" Christianity. They are interested in the individual salvation reincarnation or healing of members of their own group and seldom worry about the redemption of society as a whole.

This is one reason why most of them remain colorful religious oddities and cannot aspire to the size and power of a regular denomination. ●

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Dates to Remember

Eighth winter conference, Canadian Institute of Public Affairs, February 16-18, Toronto. Topic: "The Press and the Public."

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The Rev. John Shearman, 259 Nassau St., Beaconsfield, Que.

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JULY 12-13: DAMASCUS: Visit the Street Called Straight, St. Paul's Window, Tomb of Saladin, Omayad Mosque, Azem Palace, Bazaars.

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JULY 15-18: JORDAN: Visit Old Jerusalem, Bethlehem, Bethany, Gethsemane, Mount of Olives, an Arab Refugee Camp. Sunday morning service at the Garden Tomb.

JULY 19-22: ISRAEL: Visit Mount Zion, Tomb of David, Hall of the Last Supper, birthplace of John the Baptist, a Yemenite village, Nazareth, Haifa, Tel Aviv, Capernaum, Tiberius. Sunday service by Galilee.

JULY 23-24: ISTANBUL: Boat trip on the Bosphorus, with views of Galata Bridge, Leander Tower, etc., to the Black Sea. City tour to Byzantine Walls, Sarcophagus of Alexander the Great, etc.

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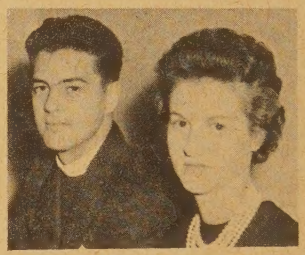

Mr. Bagnell is assistant-to-the editor of the United Church Observer, and his articles on a wide variety of subjects are well known to Observer readers. He is a Maritimer, and a graduate of Mount Allison University and Pine Hill Divinity Hall. He will conduct the Sunday services outlined in the tour itinerary.

Mrs. Bagnell is a graduate of Mount Allison Commercial College, Sackville, N.B.

Mr. Tapson is a senior airline representative, and was a tour conductor with the 1961 Observer Holy Land Tour. He has travelled in Europe, Britain, the West Indies, and the Middle East, and has had a long experience in the travel business.

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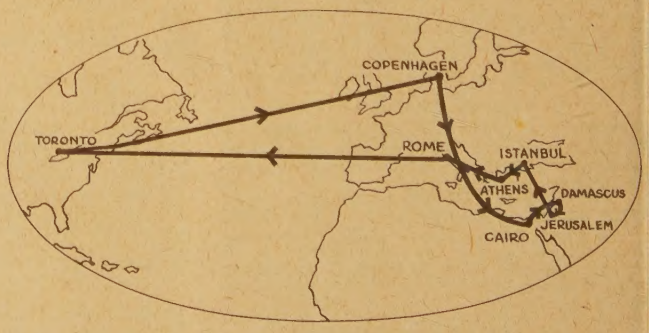

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